





## OUR CENTENNIAL ISSUE

We present to our readers this special Centennial issue of The Baptist Record with no small degree of pride. The Baptist Record has had no small part in the success of Mississippi Baptist institutions, and we are glad to present in these pages, pictorially and otherwise, a vivid account of their growth and development.

The centennial anniversary that Mississippi Baptists are now celebrating, and of which this special issue forms a part, commemorates the organization of the first Mississippi Baptist State Convention, the general body under whose direction all of our Baptist institutions have been developed. We want to express our sincere appreciation of the splendid co-operation of all who have contributed towards making this special issue interesting and instructive. The articles here given are well written and deserve the most careful reading. In no other publication has such a variety of Mississippi Baptist information been presented. Keep the paper for future generations.

## FEATURES OF THE BAPTIST CENTENNIAL CELEBRATION

Let our readers note carefully the various features that go to make up the centennial celebration that is to be put on in Jackson during State Fair week, October 16-21:

1. Baptist Exhibits, presenting the work of our Baptist institutions, to be shown at the Liberal Arts building on the fair grounds every day. These exhibits will be very interesting and instructive.

2. The Grand Baptist Parade, Friday, October 20th at 11 o'clock. The parade will form at Poinsett Park, three blocks west of the union station, on West Capitol street, and everybody who is to take part in the parade must be at the park by 10:30. The parade will form in five general divisions, namely, Colleges, Benevolent Institutions, Departmental Organizations, Associations, Churches. Each section in each division of the parade will be led by a float. Associations, Churches and Church Organizations, should be featured by banners, or placards.

3. The Historical Pageant to be staged before the grand stand at the fair grounds at 6:30 p. m. Friday, October 20th. This pageant will portray important events in Mississippi Baptist history for the past hundred years. Fully one hundred and fifty people will appear in the various scenes during the performance. Only those who have been selected by the committee will take part in the pageant.

4. Reception to the "Veterans of the Cross." All old Baptist people, eighty years old and over, are invited to take part in the parade and to attend a reception and banquet to be given in their homes just after the parade, by the ladies of the Jackson Baptist churches in the parlors of the First Baptist church. These old people will be furnished a nice float in the parade as a courtesy of the Men's Bible classes of the Jackson Baptist churches. We want every one in the state to come.

5. Daily attractions at the exhibit rooms. Each day at the exhibit rooms some special attraction will be put on by the various Baptist institutions and departments. The opening day, Monday, October 16, will be in charge of the W. J. U. They are planning a "Foreign Mission Display," and will have a returned missionary to assist them on that occasion.

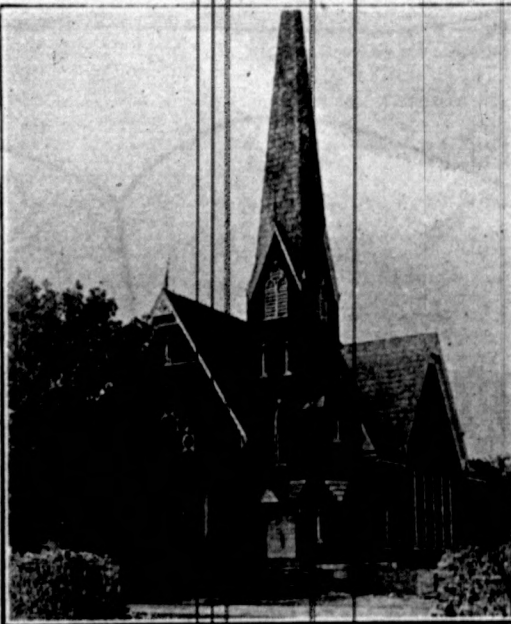
NOTE—We want great throngs of Baptists here in Jackson on Big Baptist Day, Friday, October 20th. Come and bring your whole association, your whole church, your whole family.

## BAYOU BAPTISTS ARE CENTURY OLD

Anniversary Will Be Celebrated With Pageant Setting Forth Denomination's Achievements and Activities

Probably the most elaborate celebration of a Baptist anniversary that has been undertaken by a single state in the South is that which is planned by the Baptists of Mississippi at Jackson, during the week of October 16-21, which is state fair week.

Exhibits of every phase of Baptist work in Mississippi, missionary, educational and benevolent, will be on display at the fair throughout the week, while on Friday, October 20, which has been officially designated as "Baptist Day" at the fair, there will be a mammoth parade through the city and an elaborate pageant at the fair grounds, setting forth in a graphic manner a century of Baptist achievement in that state. It is expected that Baptists from every section of the state and many neighboring states as well will attend this unusual celebration and several hundred persons will participate in the pageant. —Southern Baptist Clip Sheet.



FIRST BAPTIST CHURCH, GRENADA  
Where Baptist State Convention will meet  
November 14-16

## HINDS COUNTY ASSOCIATION

Hinds County Association met at Clinton, and it was said by one who has visited several associations this year to have been the best. Anyway it was so good and the Clinton people treated the visitors so well that it was decided to come back next year. The ladies had held their meeting in the morning and afternoon. So the atmosphere was favorable for a good beginning on Thursday night. Brother S. R. Whitten was elected moderator and Brother Hollingsworth re-elected clerk. The welcome address, full of cordiality, poetry and humor, was by Dr. A. J. Aven; response in happy vein and commendable brevity by Brother H. H. Hargrove. The famous program prepared by Brother Tall was adopted without alteration, as was the standard of efficiency. The brethren say they mean to work it and make this a model association. So be it. The association also adopted a resolution recommending that an annual district encampment be held at Clinton early in June in connection with the "School of Evangelism," which has already become a feature of Clinton. A resolution was also passed requesting the Convention Board to do more for the negroes in Mississippi who are

being assailed by various doctrinal winds and suffering in the storm.

The sermon was preached by Dr. W. A. Hewitt and like Paul's upper room at Troas was bright with many lights. His subject was "Isaiah's Call to Service". On Friday morning after a helpful devotional service led by Pastor W. O. Carter, Brother T. W. Green had charge of the session devoted to the consideration of missions. The report was read covering all phases of the work and the speakers responded as follows: Mr. Keith on B. Y. P. U. work, Mrs. Aven on W. M. U., Mr. Whitten on Laymen's Work, Dr. Lipsey on Publications, Dr. De Moss on Foreign Missions and Dr. Aven on Home Missions; also Missionary J. H. Rowe from Japan on his field. He reports 15 churches, 14 Japanese preachers, 21 Sunday Schools, a boys' school, a girls' school, a college, with a seminary in prospect. Pastor B. H. Lovelace of Clinton concluded the morning at high tide with a missionary address on the "Commission".

In the afternoon education received a wholesome and wholesome discussion after a devotional service by Dr. J. C. Greenoe of Vicksburg. Judge O. B. Taylor had the report in charge. Dr. Patterson spoke in the interest of the young preachers. Dr. Nelson made a great address, which was asked for publication. Dr. Gunter, who had been unable to attend earlier on account of sickness, made a moving appeal for the Campaign.

At night the meeting began with a devotional service conducted by Pastor B. W. Hudson. Dr. T. J. Bailey livened up the brethren by an appeal for the old preachers. Dr. R. S. Curry told of the great and gracious work being done by the Hospital, and Dr. H. M. King made a mastery address on the principles and practice of social service. The Executive Board was announced, and will have quarterly meetings and the work will be pushed twelve months in the year. A committee was appointed to arrange for special sermons and addresses in every church during the supplementary campaign.

## A CENTURY OF GROWTH

Mississippi	1822	1922
No. Associations.....	3	79
No. Churches (White and Col.).....	55 (White)	1,500
No. Baptisms (White and Col.).....	128 (White)	12,043
No. Ministers (White and Col.).....	36 (White)	585
No. Members (White and Col.).....	1,551 (W. & C.)	441,233

Note.—There are as many Baptists, white and colored, in Mississippi in 1922 as there were in the world in 1822.



JOHN PRESSGROVE  
Chairman Entertainment Committee  
Baptist State Convention  
Grenada, Mississippi



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# PROGRAM

## Mississippi Baptist State Convention

### First Baptist Church, Grenada, November 14-16, 1922

## TUESDAY EVENING

"Thou crownest the years with Thy goodness,  
O Lord."

7:00—Convention called to order—Prayer.

Address of Welcome—W. E. Farr.

Response—J. L. Boyd.

Organization.

Report of Committee on Order of Business.

8:30—Convention Sermon—J. C. Greenoe.

Appointment of committee on Committees  
Announcements.

Adjourn.

## WEDNESDAY MORNING

Days should speak and multitude of years  
should teach wisdom.—Job 32:7.

8:45—Devotional—C. T. Johnson.

9:15—General presentation of Reports:

1. Report of the Convention Board.—R.  
B. Gunter.

2. Report of the Education Commission—  
D. M. Nelson.

3. Report of Committee on Social Serv-  
ice.—E. B. Hatcher.

10:30—Announcement of Committees.  
Greetings of Corresponding Messengers.

11:30—Address: A Century of Mississippi Bap-  
tist Achievement.—P. I. Lipsey.

Announcements—Adjourn.

## WEDNESDAY AFTERNOON

Subject: Missions

I have considered the years of old, the days of  
ancient times.—Ps. 77:5.

2:00—Devotional—T. W. Young.

2:30—Report of Convention Board—Conducted  
by R. B. Gunter.

1. Report of Committee on Review.

2. Presentation of Special Interests:

(1) Administration.

(2) Missions Within the State:

a. Publications.

b. Sunday School Work.

c. B. Y. P. U. Work.

d. W. M. U. Work.

e. Laymen's Work.

f. General Missions.

4:15—General Discussion.

Miscellaneous Business.

Announcements—Adjourn.

## WEDNESDAY EVENING.

Subject: Missions

A great people and a strong; there hath not  
been ever the like, neither shall be any more after  
it, even the years of many generations. Joel 2:2.

7:00—Devotional—P. C. Walker.



DR. E. Y. MULLINS, President  
Southern Baptist Convention

7:15—Report of Convention Board (continued).  
(3.) Missions beyond the state:

a. Foreign Missions—Led by J. E. Willis  
b. Home Missions—Led by Bryan  
Simmons.

8:00—Addresses on Missions—J. F. Love and O.  
E. Bryan.

Announcements—Adjourn.

## THURSDAY MORNING.

Subject: Social Service

When a few years are come, then I shall go the  
way I shall not return. Job 16:22.

8:45—Devotional—John W. Mayfield.

9:15—Report of Committee on Social Service—  
Conducted by W. Jacobs:

1. Report of Committee on Review.

2. Presentation Special Interests:

(1) Social Service in General.

(2) Mississippi Baptist Orphanage.

(3) Mississippi Baptist Hospital.

(4) Baptist Memorial Hospital.

(5) Ministerial Relief.

11:00—General Discussion.

11:30—Address on Social Service—Will D. Up-  
shaw.

Announcements—Adjourn.

## THURSDAY AFTERNOON

Subject: Education

We spend our years as a tale that is told.—Ps.  
90:9.

2:00—Devotional—B. P. Robertson.

2:15—Report of Education Commission—Con-  
ducted by D. M. Nelson.

1. Report of Committee on Review.

2. Presentation Special Interests:

(1) Mississippi College.

(2) Clarke College.

(3) Woman's College.

(4) Blue Mountain College.

## 3:45—Business Session:

1. Report of Committee on Aged Minis-  
ter's Relief.

2. Report of Budget Committee.

3. Report of Committee on Nomina-  
tions.

4. Report of Committee on Resolutions.

5. Report of Committee on Time, Place,  
Preacher, etc.

General Business.

Announcements—Adjourn.

## THURSDAY EVENING

Subject: Education

Remember the days of old; consider the years  
of many generations. Deut. 32:7.

7:00—Devotional—B. H. Lovelace.

7:30—Report of Education Commission (con-  
tinued).

(5) South-wide Institutions.

(6) Ministerial Education.

8:00—General Discussion.

8:30—Address on Christian Education—E. Y.  
Mullins.

Consecration Prayer.

Final Adjournment.

NOTE—Music for the Convention will be under  
the direction of Robert L. Cooper.

PROGRAM PASTOR'S-LAYMENS  
CONFERENCE

First Baptist Church, Grenada, Miss.

November 13-14, 1922.

## MONDAY MORNING.

Forever O Lord Thy Word is Settled in Hea-  
ven.—Ps. 119:89.

7:00—Devotional—J. C. Richardson.  
Organization.

7:45—Address: Authority of God's Word—B.  
G. Lowrey.

## TUESDAY MORNING.

Thy word hath quickened me. Ps. 119:56.

9:00—Devotional—J. H. Hooks.

9:30—God's Word and Co-operation—J. F. Tull.

10:00—God's Word and Leadership—M. O. Pat-  
terson.

10:30—God's Word and Church Loyalty—R. L.  
Breland.

11:00—Sermon: "God's Word and the Call to  
Service."—L. R. Christie.

## TUESDAY AFTERNOON.

The entrance of Thy Word Giveth light. Ps.  
119:130.

2:00—Devotional—J. N. Miller.

2:30—General Discussion: God's Word and  
Practical Church Problems, led by J.  
D. Ray.



## The Baptist Record

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P. J. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, when direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### HE FOUND THEM SLEEPING

Next to Calvary and the mount of transfiguration, there is no experience of Jesus which has greater significance or a firmer grip on the minds of Bible readers than that of Gethsemane. Indeed his sorrow in Gethsemane is the key to the understanding of the cross. It enables us to see that the chief suffering on Calvary was not physical but mental and spiritual.

As Jesus goes from the upper room in which he had instituted the supper to commemorate his suffering; after he had tried to prepare the disciples for the dread experience of the morrow, he makes his way to the garden of Gethsemane. He had been there many times before, but never carried such a burden as now. It was late at night and he seeks seclusion in the olive grove. He is carrying the world on his shoulders; carrying the world's sin on his heart. He comes into the shadow of the cross. Torn between the impulse to be alone and the need of human sympathy and support, he leaves the eight disciples at the entrance and takes with him Peter and James and John who are supposed to have more of sympathy and understanding with his purpose. As he goes deeper into the shadow, his soul is exceedingly sorrowful even unto death and he bids even these three remain where they are while he goes forward a stone's throw and falls upon the ground in an agony of prayer. Here in deep soul converse with the Father he makes bare his heart, and his sweat was like great drops of blood rolling down till they stained the ground.

Here was fought out the battle as to whether the world should be saved or lost. Being in an agony he prayed the more earnestly; that is being in a conflict, as in a wrestling match, the struggle was so fierce, the battle so bitter that it took all his strength, the full strength of his divine-human personality to win. And there appeared unto him an angel from heaven, strengthening him. The powers of light and darkness, of life and death, of heaven and hell, were at grips in this moment. The destiny of a world was in the balance. The Son of God was making the fight for you and me, for all of us. "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine be done."

Three times the fight was on and the world's destiny hung upon the issue. Thank God he won! But there is a strange part of this story. Each time when the lull came in the battle and he went back to where he had left the three disciples, his soul hungered for the sympathy and support which he had a right to expect of them, the three evangelists. Matthew, Mark and Luke say that "He found them sleeping." How it surprises us, how it must have shocked him to find them asleep. It was the most critical moment of his life, and his best friends were asleep. His grieved soul makes its protest: "What! Could ye not watch with me one hour?" To Peter who had on'y a few hours before vowed the most devoted loyalty, he speaks personally: "Simon, sleepest thou? Couldst thou not watch one hour?"

How grossly incongruous in this picture

of the suffering Savior, his brow knit with the tense conflict, his body drenched with bloody sweat; how out of harmony is the picture in the background of the three men on whom he leaned, now overcome with sleep and lying sprawled on the ground. How incongruous and yet how true. Alas how oft repeated in His Experience to our own day. The Savior making the heroic fight for the salvation of the world and the very men on whom he depends asleep. Yea even those for whom he makes the fight fast held in slumber.

We had as well say it plainly; it would be hard to find a time for many years when the masses in our churches were more indifferent to the business of saving a lost world than they seem today. The Savior's love is undiminished; his concern for the saving of men is as intense as the night when he prayed it through and fought it through to victory in Gethsemane. He has made it possible also for the world to be saved. He has rolled the task on our shoulders. He is henceforth expecting till the earth be made the footstool of his feet. He looks to us to carry on till the kingdom of the world shall become the kingdom of God and his Christ. But how are we meeting it. Steadily diminishing contributions witness to the overcoming effect of sleep on our spiritual energies. We have better crops than we had last year and yet the receipts for missions fall far short of what they were last year. There is an apathy toward any appeal for money that must break anew the heart of the sufferer in Gethsemane. Where as the gifts of God's people to benevolence had steadily grown up to the time of the campaign; now we have suffered a loss in receipts steadily from the first year of the campaign. Are we to sleep while our Lord sweats blood? Are we to go joy-riding in our new cars while he fights anew the battle for the salvation of a lost world? You and I may not be able to answer for all, but we can answer for ourselves. May not some one call these slumbering saints to their feet and make us all again evangelists and apostles of Jesus Christ.

Rev. W. R. Allmon, Mize, Miss., sent in thirteen subscriptions. Rora Meacham, Maben, Miss., sent in one new subscriber. Rev. J. L. Boyd, Biloxi, Miss., sent in three subscribers.

Brother R. L. Cole writes a good letter in praise of some of our Mississippians in Texas. He says that Brother J. R. Nutt of Lufkin is leading in the building of an \$80,000 church, as they have outgrown the present house. The pastor is in great demand in meetings and has led hundreds to the Lord. Mr. Curtis Hall of Laurel is doing excellent work at San Marcos Academy. Brother Ingraham is teaching the Bible in the academy and pastor of the two churches nearby; doing excellent work in both places. He also speaks in high praise of Revs. W. L. Skinner and S. P. Harris, both from Mississippi and honored and useful in Texas.

The American Bankers' Association in convention in New York last week were enthusiastically opposed to American isolation in world affairs. There were present 10,000 representatives of 23,000 banks. They believe the things that stand in the way of prosperity are the low price of farm products, the recurrence of strikes, the soldier bonus agitation, the new tariff act.

We have seen nothing that hits the center more truly than this from Bernard Shaw: "At present the church has to make itself cheap in all sorts of ways, to induce people to attend its services, and the cheaper it makes itself, the less the people attend."

Brother A. M. Nix baptized 19 into Union Church, Tishomingo Association at the close of a recent meeting. At Highland in the same association he baptized eight.

The first Association attended this week was the Madison County at Camden. This necessitated a hundred mile trip in a Ford, which carried us there and brought us back in the same day. But what is distance when you have such company as Dr. Curry of the Baptist Hospital and meet such people as at Camden. There are only about ten churches in the county and they were all there. Indeed we had two good bunches of folks, the women at the Methodist Church and the men at the Baptist Church. We looked in on the women as we were invited to speak to them on Publications and found a good company and very busy. They have as efficient workers as are to be found anywhere.

At the Baptist Church the Association got down to business by re-electing Brother Paul White of Canton, as moderator and Brother Lane of Flora, as clerk and Treasurer. The finance committee consisted of Brothers Addikson, Cox and Williams. The welcome address was by Pastor Golden and the response by former Pastor Bryan Simmons, who came all the way from Laurel in his car to attend the meeting.

The program proceeded under the three heads of Missions, Social Service, and Education. Brother Bunyard read the report on Missions and followed it with an appropriate address. The various departments of the work were brought out in the discussions which followed.

The dinner served by the ladies of the community was elegantly sufficient.

In the afternoon came the subject of Social Service which was ably discussed by Brother Simmons and Dr. Curry who magnified the Lord's ministry to the sick and the suffering as it is represented in our hospital work.

As we could not remain through the Association we missed the sermon at night by Pastor Wooten of Canton and the discussion on Education the next day.

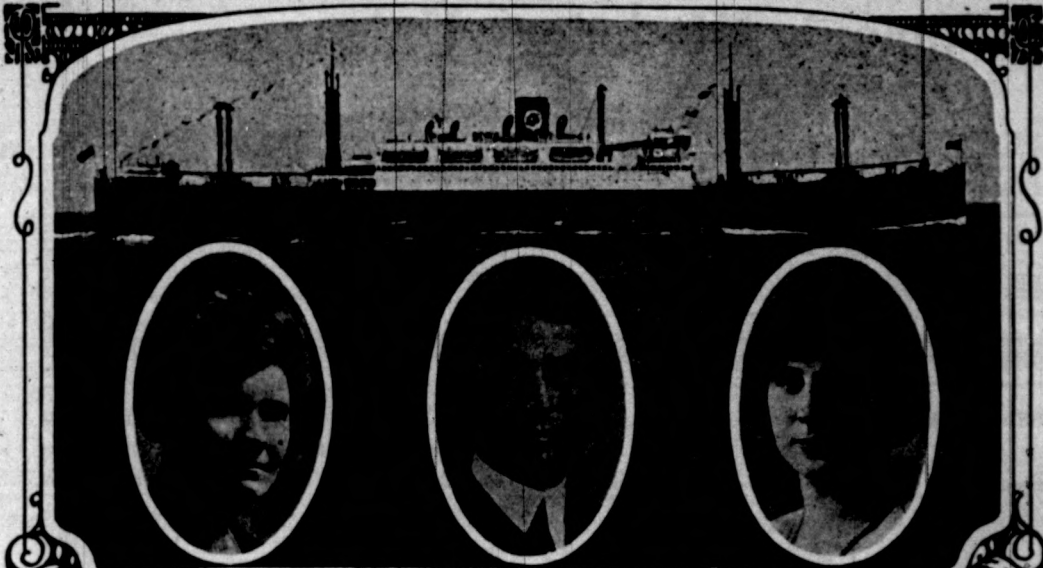
By traveling two nights going and coming we were able to attend the Riverside Association at Lula. This embraces the churches in Tunica, Coahoma and Bolivar Counties. What a revelation to see the progress that has been made in a few years. For instance the church at Lula has moved into an elegant and well equipped brick building, as have many of the people in town. The work was already in progress when we arrived, with Brother B. L. McKee in the Moderator's seat and Brother H. B. Price keeping the record. Fifteen automobiles were parked about the door and a well-groomed group of folks were giving eager attention inside. They were working steady because they had planned for only one day's meeting. You can see what is making a change in this country for I counted a large number of lawyers and preachers who were former students of Mississippi College, and a few others who were not.


The next thing this visitor knew he was up preaching the associational sermon. The next thing we all knew we were chatting and happy over a sumptuous dinner prepared by the Lula-Rich ladies. It is wonderful how people can stay awake and work after all this, but soon we were as busy as ever listening to reports and speeches on Missions, including those of Brothers M. C. Vick, J. R. G. Hewett, H. B. Price, E. V. May, B. L. McKee, Jackson, Moore, Saulter, Lipsey and Mrs. Doughty and Mrs. Waldrop. There was one report that covered all the Mission work, but the speeches touched all departments. They were intensely practical, a good deal of attention being given our obligation to the Negroes. The work is classified under three heads. The matter of the Standard of Efficiency for the Association was referred to the Executive Committee.

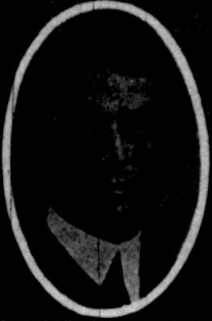
Everybody seemed to subscribe for the Baptist Record including the Methodist pastor who was in constant attendance.


Immanuel Church in Chicago received \$1,000 recently on their building fund from the Ku Klux Klan.





  
**MISS MINNIE LANDRUM**

  
**REV. F.M. PURSER**

  
**MRS. F.M. PURSER**

**OUR LATEST MISSIONARIES**

**Mississippi Missionaries Going out Under Foreign Mission Board Since 1852**

Name	Appointed	Field	Resigned	Died
I. J. Roberts	1852	China	1852	1871
E. Z. Simmons	1870	China		1912
Mrs. J. M. Joiner	1884	China	1886	
Mrs. J. L. Sanford Graves	1887	China		
R. W. Priest	1856	Africa	1857	
Mrs. R. W. Priest	1856	Africa	1857	
W. J. David	1875	Africa	1894	1919
W. T. Lumbley	1888	Africa		1906
Mrs. W. T. Lumbley	1888	Africa		1895
J. H. Eager	1890	Italy	1898	
Miss Alyne Goolsby	1900	Brazil	1908	
W. D. Powell	1882	Mexico	1898	
A. C. Watkins	1888		1908	
R. W. Hooker	1899	Mexico	1921	
J. G. Chastain	1888	Mexico	1921	
Mrs. Lila Nelson Hooker	1900	Mexico	1921	
E. N. Walne	1892	Japan		
T. F. McCrea	1904	China		
J. M. Oxner, M.D.	1904	China		1907
Mrs. J. M. Oxner	1904	China	1911	
J. F. Ray	1904	Japan		
Thomas Spight	1905	Argentina		1920
E. M. Huckaby	1904	China		1908
Miss Ida Taylor	1905	China		
Mrs. Perle Harrison Rowland	1907	China		
F. M. Edwards	1907	Brazil		
J. E. Wills	1908	China	1915	
Miss Pearl Caldwell	1908	China		
Miss Mary Anderson	1910	China		
H. M. Harris	1910	China		
G. W. Leavell, M.D.	1912	China		
Mrs. C. H. Chiles Rowe	1915	Japan		
Miss Elizabeth Kethley	1918	China		
Z. C. Taylor	1881	Brazil		1919
J. J. Cowsert	1920	Brazil		
Ira D. Eavenson	1920	China		
Mrs. Nancy Miller Eavenson	1920	China		
Hugh Pendleton McCormick	1920	Africa		
W. E. Allen	1921	Brazil		
Mrs. Winnie Bennett Ayers	1921	China		
Ullin Leavell	1921	China		
Mrs. Mary Bibb Long Ware	1921	China		
Hoyt Echols Porter	1921	China		
Miss Minnie Landrum	1922	Brazil		
Frank Moody Purser	1922	Brazil		
Mrs. Frank Moody Purser	1922	Brazil		

## AN INTERESTING LETTER FROM MINNIE LANDRUM

My Dear Friends:

I find I do not have much time for letter writing but I must have a little time with you this beautiful Sunday afternoon. I already miss those frequent visits to your office where I would go to tell of my joys and, shall I say trials—and how I would always receive inspiration and encouragement that would spur me on.

I wish I could find words to tell you just how happy I am in far away Brazil. I had a most delightful trip all the way from Jackson to Rio. Every minute was filled with something new. I guess I was too happy to get seasick as I missed the experience altogether. I am sure I am not sorry judging from the experiences of some on Board who were seasick. We stopped only once between New York and Rio and that was in Bahia. We spent one day in this rather old but very interesting city. All the passengers on board the "American Legion" were invited to the Governor's Mansion in the afternoon for a reception and we had such a pleasant time. The Governor also had special cars to carry us over the city and, believe me, it was real joy to ride along with sea breezes coming through the tall, graceful palms and feasting our eyes on the beautiful flowers and shrubbery of the tropics. It was also interesting to watch the natives go by with their wooden chinelas tapping on the sidewalks and with everything imaginable on their heads or shoulders. I am sure we were just as queer and odd-looking to them though as they would gather in groups to watch us.

We reached Rio the 19th of August and it happened to be at night and it looked as if we were approaching a city of gold as we steered into the bay with the thousands of lights all around. We did not go ashore until the next morning and one of the first to meet us was Dr. Ginnburg, and the first thing I thought of was "The Wandering Jew in Brazil", and how the ladies of Mississippi enjoyed his book. We went on to the custom house and then went through the happy ordeal of having our baggage inspected. Through Dr. Ginnburg's influence we got through with very little inspection and no duty. We then had the pleasure of meeting and being welcomed by a good number of our South Brazil missionaries. Dr. Bagby, Mr. Ingram, from São Paulo, Mr. Maddox and Mr. Allen from Belle Horizonte and all of our missionaries in Rio were right there and we had a good time getting acquainted with our fellow workers. I know I shall enjoy working with them.

We have been here now four weeks and started our language study last week. We have 18 hours a week in recitation, we have three Brazilian teachers, one teaches Grammar and Pronunciation, one Phonetics, and the other Brazilians and their manners, or, as he calls it,

(Continued on page 8)



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton  
 1st Vice-President, Canton  
 2nd Vice-President, Shaw  
 3rd Vice-President, University  
 4th Vice-President, Louisville  
 5th Vice-President, Hattiesburg  
 6th Vice-President, Columbia

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson  
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton  
 MRS. P. I. LIPSEY, Recording Secretary, Clinton  
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson  
 MRS. D. M. NELSON, College Correspondent, Clinton  
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg  
 MRS. W. H. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian  
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 MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
 MRS. R. B. GUNTER, Stewardship Leader, Jackson  
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson  
 MISS M. M. LACKEY, Treasurer, Jackson

MRS. R. L. COVINGTON, 1st District, Hazlehurst  
 MRS. H. L. MARTIN, 2nd District, Indianola

## OTHER MEMBERS EXECUTIVE BOARD

MRS. W. B. JONES, 3rd District, Baldwin  
 MRS. J. L. CARPENTER, 4th District, Starkville

MRS. W. J. PACK, 5th District, Lowndes  
 MRS. J. A. TAYLOR, 6th District, Brookhaven

## OFFICERS WOMAN'S MISSIONARY UNION



MISS FANNIE TRAYLOR

MRS. A. J. AVEN

MISS M. M. LACKEY

The first Central Committee for Women's Work appointed for Mississippi consisted of Mesdames W. S. Webb, J. B. Cambrell, T. J. Walne, R. N. Hall, Z. T. Leavelle, Mattie Nelson, W. H. Carothers, A. J. Quince and J. L. Johnson. The Committee was located at Oxford. Mrs. Johnson was President and Mrs. Quince Secretary. All of this noble body of Elect Ladies have passed to the Great Beyond except our loved, revered and honored First President, Mrs. J. L. Johnson, who now resides in Clinton.

The reader will find nothing sweeter in this issue of the Record than the messages from our aged ones. And among them few things will be more enjoyed than the bits of verse given below that come from the heart of one of God's choicest saints: Mrs. E. Sykes of Columbus. God bless her and all our other Mothers in Israel who are biding His Coming in patience and love:

"May I tell you

"How blessed it is to grow old,  
 And sit near the sun-set Gate,  
 Longing to enter its portals,  
 But patiently willing to wait,  
 Knowing that safely garnered  
 Are the sheaves of all the years;  
 Before me only happy re-unions,  
 Behind all the sorrows and tears."

Then let me

"Bid you grow old along with me;  
 The best is yet to be;  
 The best of life for which the first was  
 made,  
 Our times are in the hands of Him who  
 said,  
 'A whole I planned';  
 Trust God and never be afraid".

## "ONE THING NEEDFUL"

Your Secretary is not advertising the fair—is not inviting people to the fair. If you purpose to come to the fair, but can not pay your Campaign pledge and come; why then by all means pay your pledge. If you can come to the fair and pay your pledge, too, then pay your pledge first. When you get to Jackson, see what the



DR. R. B. GUNTER, Cor. Secty.  
 Baptist Convention Board

Baptist denomination is doing. You will appreciate it more, having already paid your pledge. "One thing is needful"—the paying of your pledge. Choose that good part. If pledges are

paid, the Lord's work will not suffer. If God's consecrated people do not take care of the Lord's cause, it will suffer tremendously. The fair can go on without them. It is time to seek first the Kingdom of God and His righteousness first—then other needful things.—R. B. Gunter.

Not only are souls lost by putting off the duty, by delaying the doing of it; but many an opportunity is lost by counsel to delay. Twice we have known great enterprises in Mississippi to be put to sleep by the statement that "This is not a good time to do it". There is no wiser counsel in the Book than "Now is the accepted time". The devil wins while you wait. Pay your pledge promptly. The first of the first fruit is the Lord's.

Mrs. W. H. Felton of Cartersville, Ga., is the first woman to become a United States Senator. She is 87 years of age and has for a long time been active in civic and political matters in her state. Her term will probably be very short as there will be an election in November with plenty of candidates. It is said that Gov. Hardwick, who appointed her, first offered the place to the widow of the late Senator Watson, but it was declined.

It will not be out of place in this Centennial issue of the Baptist Record to note that there has never been a period in the history of the State Convention when women did not share in the labors and contributions of the Body. They have assisted in the general benevolence of our people, individually and in organized capacity, from the organization of the Convention to the present.

Dr. W. A. Hewitt conducted a successful meeting at Buhl, Ala., J. W. Kerr pastor. Great congregations came and listened with interest and profit to the gospel. More than a dozen people united with the church.

The ladies of Riverside Association held their annual meeting on the day preceding the regular associational meeting. It put everything in good condition for the meeting which followed, and was great in itself.

Dr. W. A. McComb resigns as field worker for the Baptist Convention Board in Louisiana, and Rev. H. M. Bennett takes the work temporarily.

The President of Union University, Jackson, Tenn., thinks the number of students will pass the 1,000 mark this year. There were 886 last year.



# Mississippi B. Y. P. U. Historical Sketch

Arthur Flake

## Early Beginnings

The first public gathering in Mississippi of any kind to consider B. Y. P. U. work, that we have any knowledge of, met at Winona, early in December, 1896. The call for this meeting was made by the church at Winona, led by Rev. T. J. Bailey, who was at that time pastor of the church. The meeting was attended by some thirty or forty pastors and one layman from outside of Winona. The layman referred to was Hon. E. F. Noel, who afterwards became Governor of the state. Dr. H. F. Sproles, at that time pastor of the First Church, Jackson, was among those present and did much to set forward the B. Y. P. U. in the minds of the pastors attending, because of his warm advocacy of the work. The meeting was enthusiastic and well attended throughout, because of local interest in the B. Y. P. U. Arthur Flake, who has been elected manager for Mississippi of the B. Y. P. U. A. at Chicago, was chosen chairman of the meeting. It is regretted that no records of this meeting were preserved.

In the following year when the Mississippi Baptist State Convention met at Grenada, a pre-convention B. Y. P. U. meeting was arranged to meet the evening prior to the Convention. Speakers for the occasion were Rev. E. Pendleton Jones, pastor at Columbus, Rev. W. E. Ellis, pastor at Durant, and Arthur Flake of Winona. It was hoped that many of the messengers to the Convention would reach Grenada in time to attend this meeting; however, only a few did so. Among those attending this meeting was Dr. John L. Johnson of Duck Hill, who was always a warm advocate of the B. Y. P. U. He spoke heartily in favor of the movement and advocated the organization of a State B. Y. P. U. Convention. While this meeting was not largely attended, yet much interest in B. Y. P. U. work was created. These early meetings grew out of

the action of the Southern Baptist Convention which at its session at Washington in 1896 had formally endorsed the B. Y. P. U. work, and recommended it to the churches of the convention and instructed the Sunday School Board to provide literature for the weekly meetings.

The next meeting in the interest of B. Y. P. U. work in Mississippi was held with the West Point church. In "Baptist Annals", by Rev. Z. T. Leavell, will be found the following statement as to this meeting: "March 10, 1898, The Baptist Young Peoples' Union held a meeting at West Point. The meeting was not devoid of interest, yet was not enthusiastic. Some had gone there to learn more of the new movement and some to promote it. The meeting seemed to lack oneness and point. The members slowly adjusted themselves to each other and to the work. One noticeable feature of the meeting was that it had few young people in it."

The body elected for its presiding officer Arthur Flake of Winona, the State Manager for the B. Y. P. U. of America, (with headquarters at Chicago). L. R. Burruss, the productiveness of the top of whose head is all on the inside, rather apologized for his appearance as a speaker. But he showed the vigor of youth in the fine paper he read, which was afterwards published in "The Layman." Good speeches were made by E. Pendleton Jones, J. N. McMillan, W. T. Lowrey and others, and the cause of the B. Y. P. U. was assuredly benefitted.

## The First Mississippi State B. Y. P. U. Convention

The first State B. Y. P. U. Convention in Mississippi was held at Canton on November 21 to 23, 1899.

From the minutes of that meeting we take the following statement as the action of the State Convention regarding B. Y. P. U. work, and also the record of the initial organization:

"Pursuant to the call of a committee appointed by the Baptist State Convention in session at Aberdeen on July 6 to 9, 1899, for the purpose of arranging a permanent organization of the Mississippi Baptist Young Peoples' Union Convention, a large delegation of B. Y. P. U. workers met at Canton on November 21-23, 1899. The meeting was called to order by State Manager, Arthur Flake, of Winona. On motion of Dr. Charles Hillman Brough, of Clinton, Mississippi, Arthur Flake was elected temporary president, and L. P. Leavell was elected temporary secretary. The committee appointed at Aberdeen to draft a constitution and prepare a program for the present meeting made its report. On motion of H. P. Hart, of Kosciusko, the report was adopted and the Convention went into a permanent B. Y. P. U. State organization. It was moved

by Dr. C. H. Brough, Clinton, that the temporary president and secretary be made permanent. Amended by H. E. Wilkinson, of Vicksburg, that a committee be appointed to make nominations for permanent officers. Carried. Chair appointed as a committee: Dr. C. H. Brough, Clinton; J. P. Williams, Silver City, and T. J. Bailey, Jackson. The committee on nomination of permanent officers made the following report: President, Arthur Flake of Winona, vice-president, H. E. Wilkinson, Vicksburg; secretary, L. P. Leavell, Oxford; Treasurer, Lamar Allen, Winona. This report was adopted by the Convention.

The first topic discussed in this Convention was "The B. Y. P. U. Explained," and the discussion was opened by H. E. Wilkinson, of Vicksburg, Mississippi, an enthusiastic Baptist layman, who had come to Mississippi from the state of Idaho and was very familiar with the B. Y. P. U. work as it was then advocated by the B. Y. P. U. of America, which had its headquarters in Chi-

served in this capacity until he went with the Sunday School Board in September, 1903.

## The Seventh Convention at Greenwood

The seventh and last of the Mississippi B. Y. P. U. Conventions met at Greenwood, Mississippi, in November, 1905. The officers of this Convention were: President, Arthur Flake; Secretary, L. P. Leavell; Treasurer, W. M. Burr; Editor, E. D. Solomon, McComb City. There were also nine District Vice-Presidents, as follows: R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; John L. Johnson, Jr., Clinton; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; Hendon Harris, Gloster; R. C. Blalock, Gunison. This shows the development of B. Y. P. U. organization throughout the State. The President and Secretary of this Convention had served continuously in these positions since the organization of the first Convention in Canton in 1899.

At this Convention the subject of a State Encampment was discussed. We quote from the minutes: "Under the head of miscellaneous business the nominating committee introduced the following: We recommend that the B. Y. P. U. of Mississippi arrange for a Summer Encampment, the matter to be referred to a committee." This recommendation was discussed by E. D. Solomon, who related with fine interest his experience at a recent Texas B. Y. P. U. Encampment; by L. P. Leavell, who spoke of encampments in other states; and by W. J. Derrick, S. E. Tull, W. F. Yarbrough and W. F. Roberts, who spoke of the possibility of an encampment for Mississippi. The resolution was carried by unanimous vote of the Convention. This meant the end of the State Convention for B. Y. P. U. of Mississippi, and the beginning of the present type of encampments.



AUBERT J. WILDS  
B. Y. P. U. Secy.

cago. The Convention sermon was preached by the Rev. George B. Butler, of Natchez, Mississippi. The inspirational speaker from beyond the state was Dr. E. E. Chivers, of Chicago, general secretary of the B. Y. P. U. of America. The largest delegation attending this Convention was from Winona, which included twenty-four members of that church. The minutes show representatives from twenty-three churches outside of Canton.

## Other Conventions

Following the Canton Convention there were six others as follows: Clinton, in 1900; Wesson, in 1901; Oxford, in 1902; Meridian, in 1903; Columbus, in 1904; Greenwood, in 1905.

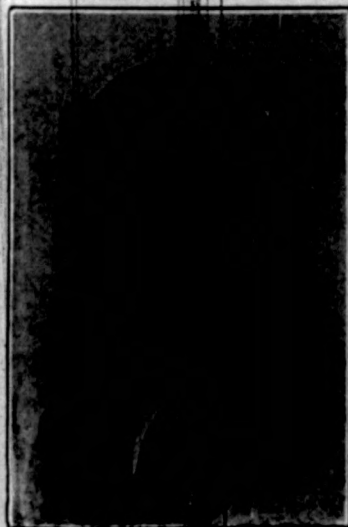
From the minutes of the Oxford Convention in 1902, we quote the following from the report of the Executive Committee: "We recommend that this Convention take steps to raise at least \$600.00 to push the work of organization and development of B. Y. P. U. work in our state and to defray the traveling expenses of our Sunday School Secretary and Field Man, Brother L. P. Leavell, and that he be General Secretary and Field Man of the B. Y. P. U. in conjunction with his work for the State Convention."

This was the first attempt of the B. Y. P. U. to secure a State B. Y. P. U. Field Worker. Mr. Leavell



MISS SALLIE PAINE MORGAN

To take out of American life the elements put into it by higher education under religious auspices would change the whole fiber of our social order. The moral foundations which underlie all business would be weakened. It would let down the bars to materialism, if indeed the doors were not thrown open to bolshevism.



E. E. LEE



### Planning the Blue Mountain Encampment

Following the instructions of the Greenwood Convention, November, 1905, the following committee met in Winona on January 9, 1906, to plan for an encampment at Blue Mountain: Arthur Flake, Martin Ball, A. V. Rowe, B. G. Lowrey, W. M. Burr, G. W. Schafer, B. Quinn, W. P. Price, E. D. Solomon, J. W. Dickens, Prof. A. J. Aven and L. P. Leavell. Resolutions of the Convention were read and discussion followed. Prof. Aven extended an invitation from Clinton for the encampment to meet there. Brother Dickens extended an invitation from Crystal Springs. Prof. B. G. Lowrey extended an invitation from Blue Mountain. The committee voted to accept the invitation from Blue Mountain. The following committees were appointed: On Program for the Encampment, B. G. Lowrey, Prof. Ellett, J. N. McMillan, W. M. Burr and C. T. Alexander. On Finance, W. M. Burr, Harry Watts, Arthur Flake. Time for the Encampment July 31 to August 9th. The committee on Program was empowered to appoint a sub-committee on Publicity.

#### From 1906 to 1911

During these years the Blue Mountain Encampment offered the only opportunity for propagating B. Y. P. U. work in the state. At this meeting B. Y. P. U. addresses were made and conferences were held. It is significant that the B. Y. P. U. Manual came from the press in 1906, the date of the first meeting of the Blue Mountain Encampment. It was soon incorporated into class work at the Encampment, and added to the growing efficiency of the B. Y. P. U. organizations in the state. In 1911, a second Encampment was organized at Hattiesburg, Mississippi. It was taken care of in the buildings of the Woman's College. These two Encampments are still in existence and meeting annually. The Blue Mountain Encampment drawing its constituency from the Northern part of the state, and the Hattiesburg Encampment ministering in a fine way to the young people of South Mississippi.

### W. E. Holcomb Becomes State B. Y. U. Secretary

In 1913 W. E. Holcomb was elected State B. Y. P. U. Secretary. Some time before B. E. Holcomb was elected as State B. Y. P. U. Secretary it became apparent that the Encampments attracted about the same crowd of people each year from about the same churches, and because of this they did not propagate B. Y. P. U. methods as effectively as was done by the Convention, which each year met at a different city; therefore the State Sunday School and B. Y. P. U. workers made a combination call for a convention representing these two departments of work. It is significant that the call for this convention also was led by the church at Winona. Rev. Martin Ball was at that time pastor. The program was planned so as to divide the time between the Sunday School and B. Y. P. U. work.

The first of these Conventions met

at Eupora in April, 1908, then followed meetings at Water Valley, Houston, West Point, Grenada, Newton, Durant, McComb, Pontotoc, Kosciusko, Aberdeen, Newton, Laurel, and Meridian. These conventions have grown in attendance and in spiritual power. The Convention at Laurel exceeded all expectations, and the attendance ran to more than 1,500. Dr. Mullins, of the Louisville Seminary, stated that he had never been in a greater meeting of that kind.

### Auber J. Wilds Becomes State B. Y. U. Secretary

Upon the resignation of W. E. Holcomb the State Mission Board elected Auber J. Wilds, of Oxford, Mississippi, as State B. Y. P. U. Secretary. He began his work in November, 1917, and has continued until now as the efficient leader of our State work. The following facts: At the beginning of the work in 1918, Mr. Wilds found one B. Y. P. U. City Training School running through a week in Meridian, upon the co-operation of the several B. Y. P. U. organizations then existing in the churches of Meridian. Soon after such a training school was established in Jackson, Vicksburg, Hattiesburg, McComb and Laurel. Also in connection with the Annual B. Y. P. U. Study Course week, in March, many towns in which there was only one church established an annual training school for the young people of their own church.

### Associational B. Y. P. U. Organizations

In order to propagate B. Y. P. U. work more thoroughly, Mr. Wilds undertook the organization of a B. Y. P. U. Convention in the Associations of the State. The idea was to secure the co-operation of the several B. Y. P. U.'s in each Association in an endeavor to organize a Union in each church in the Association. The first association to organize for this purpose was Monroe County, which perfected its organization in 1919. Other Associations followed in this order: Panola County, Newton County, Pike County, Clark County, Amite County, Jones County; all of these organized during 1920 and 1921. Others have organized since then.

### District B. Y. P. U. Conventions

Mr. Wilds next began working toward district organizations. Each district was to follow the boundary lines as outlined by the State Convention for the Seventy-five Million campaign—six districts in all, and each district organization to be composed of the Associational organizations within it. In each of these districts a Convention program was carried out for the first time during the month of June, 1921. Conventions met in the following cities: Tupelo, Biloxi, Columbia, Canton, Greenwood and West Point. The total attendance upon these conventions went beyond the one thousand mark. These organizations were made permanent and convention will be held each year. Conventions were held in 1922 at Okolona, Jackson,

Ackerman, Wiggins, Liberty and Greenville.

### B. Y. P. U. Work in Colleges

Along with the general growth of interest in young people's work in the state, the districts and the Associations, it followed naturally that this work would find a place in our Baptist Colleges in Mississippi. It is now a permanent feature in our four colleges, namely: Mississippi College, Clark College, Blue Mountain College and Woman's College. In these schools the young people are trained in B. Y. P. U. work in all its phases, so that when they go home from school they may easily become efficient leaders and officers in the Union of their home church. Last year there were in the four colleges a total of fifteen B. Y. P. U.'s. All of these did high grade work. Perhaps the Woman's College at Hattiesburg surpassed the other colleges in the percent of students enrolled in B. Y. P. U. Their record is 92 per cent of the student body in B. Y. P. U. work. Also their several Unions made a report of 100 per cent for the session in their daily Bible readings, study course work, and systematic giving. Their total average for the year on all points of the Standard of Excellence was 98 per cent.

There are at present sixty-two A-1 Unions in Mississippi.

(Continued from Page 5)

"Conversacoes de Portugues Practica." The other instructors are three of the missionaries who have been here for sometime. We will take history and geography and early Christianity of Brazil with them. I exchange English lessons for Portuguese lessons with a young lady three nights for 1½ hours, every week, so you see I have a full schedule. The language is rather difficult because of the many irregular verbs but it is a very pretty language and I enjoy studying it very much. One of our Brazilian Professors told me it was the Heavenly language. I told him I was glad to study it then.

The Baptists have seventeen churches in Rio. I have been to four of the churches and I have never seen people so eager, patient and ready for the true message. Brazil is surely white unto harvest and could our people as a whole back home realize their opportunity now, I am sure there would be no falling behind with Campaign pledges and there would be more young men and women to dedicate their lives to God for Foreign work. How glad I am that God prepared the way through you Christian women for me to be here. I am sure there will be times when there will be a longing for home and friends but His Grace is sufficient for all things and this will suffice.

The Centennial opened the 7th of September and will continue for several months. It is quite educational to go through the buildings of the different countries and look at the exhibits. Only four countries have their buildings completed thus

far. U. S. is one that is not finished. I shall be glad when it is and the exhibits are put out. Secretary Hughes was here last week and we went to hear him speak one afternoon.

We have been out for three or four sight-seeing trips. One cannot imagine the natural beauty of Rio until seeing it. The mountains, bay, trees, buildings, and gorgeous flowers make it an ideal place. The tall fences are decked with oleanders, hybiscus and poinsettias and this is not the flower season as it is winter here. It is very pleasant now but they say we shall have hot weather in December, January and February but I don't think it will bother me.

I have an idea you are both busy attending the Associational W. M. U. meetings and that brings to my mind the many pleasant ones I attended last fall. I send greetings and love to the W. M. U. of Mississippi through you. How sweet are the memories I have stored away in my heart of the pleasant associations with different groups of ladies throughout Mississippi and daily I am meeting with you at the throne of God for special blessings upon this work and the leaders as you meet together and make larger plans for the furtherance of His work.

I could write more but shall not this time. Write me when you can, don't put but two cents on the letters and send letter to either Caixa 828 or 485.

Your very own,  
MINNIE (Happy Minnie)  
Rio de Janeiro, Brazil, Caixa 828.

"Man," he exclaimed, "is a progressive being; other creatures are stationary. Take, for example, the ass. Always and everywhere it is the same creature. You have never seen, and you never will see, a more perfect ass than you see at the present moment."

"Take longer strides, Sandy," said a Scotch father to his growing boy; "it disna wear oot yer shoes sae quick."



REV. T. W. GREEN  
"District Man", Dist. 1



# Home Mission Board

## Southern Baptist Convention

### THE BOARD AT THE BASE:

Doing foundation work;  
Saving the Homeland to  
Save the World.

### THE PIONEER:

In needed work.  
In adaptable methods.  
In Frontier Fields.

### THE DEPARTMENTAL METHOD:

**Cooperative Missions:** Helping our own people who need it.

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**Foreigners, Indians and Negroes:** Seeking the Salvation of the 4,000,000 foreigners, the 161,941 Indians and the 9,000,000 Negroes in our Southland.

**Church Extension:** Helping shelterless churches erect houses of worship. More than 2,000 have been helped, and 4,000 others need it.

**Mountain Schools:** For 4,500,000 Mountain people. We have thirty-six such schools with 251 teachers and 6,057 pupils.

**Soldiers, Seamen and Marines:** Ministering to these spiritually who defend us physically.

**Cuba and Panama:** Preaching the Gospel to these 2,500,000 lost people.

**Deaf-Mutes:** Teaching these unfortunates the Way of Life.

**Hebrews:** Instructing the 400,000 Jews among us concerning Christ the true Messiah.

**Sanatorium:** For the White Plague Victims among our people.

We urge you to help finance this worthy program

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MRS. W. T. RATLIFF

## MRS. W. T. RATLIFF

When one attempts to compress the accomplishments of more than four score years in a short sketch, one finds it embarrassing. This is especially true when these four score years have been lived so beautifully and so abundantly as have the years of the subject of this sketch.

All we shall attempt to say of Mrs. Ratliff is that her religion was a big thing in the life of her early girlhood; it became more and more luminous when wife-hood and motherhood crowned her as queen of Home. What an inspiration she was to her cultured and consecrated husband who was called upon to bear such a multiplicity of burdens both in the religious and the political

world—no one living knows, not even her children.

But this busy wife and mother could not confine the influence of her beneficence to her own home. It was a light whose gleam brightened the pathway of many, many others. Ah, how many who read this will hear Memory's voice conning over some kindness that meant much in their own lives in years ago.

In 1880 the great need of housing facilities for our ministerial students in Mississippi College demanded immediate attention. As they have so often done, the brethren turned to a woman for aid; and that woman this time was our beloved Mrs. Ratliff. She became chairman of a committee of workers whose aim was the

building of a cottage on the Campus. It is needless to tell how after some strenuous months, even years of work, she succeeded in building this cottage, and proving the motive power for the building of others.

She will be remembered long for other characteristics and accomplishments; for her bright, sprightly, happy disposition; for her charm as a conversationalist; for her peculiar aptness as a hostess; for her invaluableness as a friend. But perhaps her light will shine furthest as a builder of homes for God's minister's.



DR. D. M. NELSON  
Executive Secretary  
Baptist Education Commission

The sermon on church discipline, recently published in the Baptist Record was by Brother R. C. Blalock of Ruleville. We regret that his name was omitted.



**STOP! READ!**

Hattiesburg, Mississippi,  
Sept. 1, 1922

Mr. J. P. Prescott, President,  
Hattiesburg Business College,  
Dear Mr. Prescott:—

I am very glad to add a few words to your many testimonials from former students.

Your school gave me the right start in the right direction, and I am still going. I am at present, as you probably know, serving as Official Stenographer for Stevens & Heidelberg.

Since attending Hattiesburg Business College in 1916 my commercial course has been a mighty valuable asset to me.

I have visited some of the leading commercial schools in the South, but none of them seem to be ahead of your school when it comes to practical business methods.

Sincerely yours,  
Mc. PRESTON McGILVARY.

Dear Friend:

The salary of \$2400 a year this young man draws is proof that the earning power of our students after four months training is equal to that of a four year graduate of a Literary, Law or Medical college. The cost of a Business Education is small; the time required to get it short; Your salary and chances for advancement doubled. Now is the best time to begin a course. Write, we have a special proposition to offer you.

Hattiesburg Business College,  
J. P. PRESCOTT, Pres.  
Hattiesburg, Miss.

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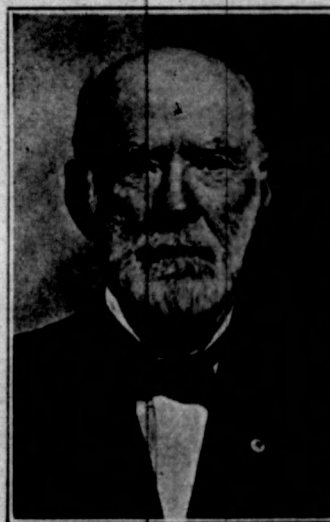


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**A BRIEF SKETCH OF LIFE  
OF A. J. BROWN**

Born November 4th, 1841 in Alabama. With Parents moved to Pontotoc County, Mississippi December 1841. In April 1861 joined the army. First Battle of any note was at Fort Donaldson. Paroled at Memphis, June 1865. Conveyed to Middleton, Tenn.; walked from there to dear old home; father and mother both having died leaving three minor children, all personal property gone; too late to make crop and nothing to make one with. Taught three writing schools and obtained some money. September 1865 I secured position as salesman in Memphis, Tenn. Was in Memphis three years. In 1868 formed co-partnership with Jno. A. McNeil and opened up store in Pontotoc. Here I toiled up to 1887 and moved to Aberdeen where I now live.



ANDREW J. BROWN  
Aberdeen, Miss.  
Age 81

I joined the Baptist church at Oak Hill, Pontotoc county, Mississippi in 1855 in my 14th year. 68 years as a Christian I've had my sad days and glad days. Thank God that my sad days have been very few when compared with my glad days, and I'm so glad that Jesus seems so much nearer and dearer as I approach the end here. I've had membership in only five churches. I've always tried to be a helper to my pastor and not a hinderer. I was ordained a deacon by the Baptist church in Pontotoc in 1865, in absence of pastor have tried to conduct funerals frequently. About 35 years of my life I have to stand

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as the superintendent of the Sunday School at Pontotoc and Aberdeen, Miss. After persuading for years to be relieved of this duty they finally agreed that I become superintendent Emeritus.

Elected as a member of the Board of Trustees, Mississippi College at Clinton, Miss., consecutively for 32 years and still a member, and but few meetings I've missed. I've tried to be liberal with the means coming into my hands. Elected and served several years as member Baptist State Convention Board; always tried to be economical and just with God in all that God entrusted to me. My spiritual life has been enriched by having met many, but especially by such men as Dr. Boyce, Dr. Brodus, Dr. Manly, Dr. Sampey, Dr. Fuller, Dr. Graves, and more recently Dr. Gambrell, Dr. Mullins, Dr. Gray, Dr. Christian, Dr. Carroll, Dr. Chastain, Dr. Bozeman, Dr. Sproles, Dr. Truett and Dr. J. M. Frost.

The Christian college is the main support of Christian missions, and has always been. On the field the leading and most influential missionary institution is always the school or college. At home it supplies the missionary dynamic and motive, while it furnishes practically all of the workers to the home and foreign fields.

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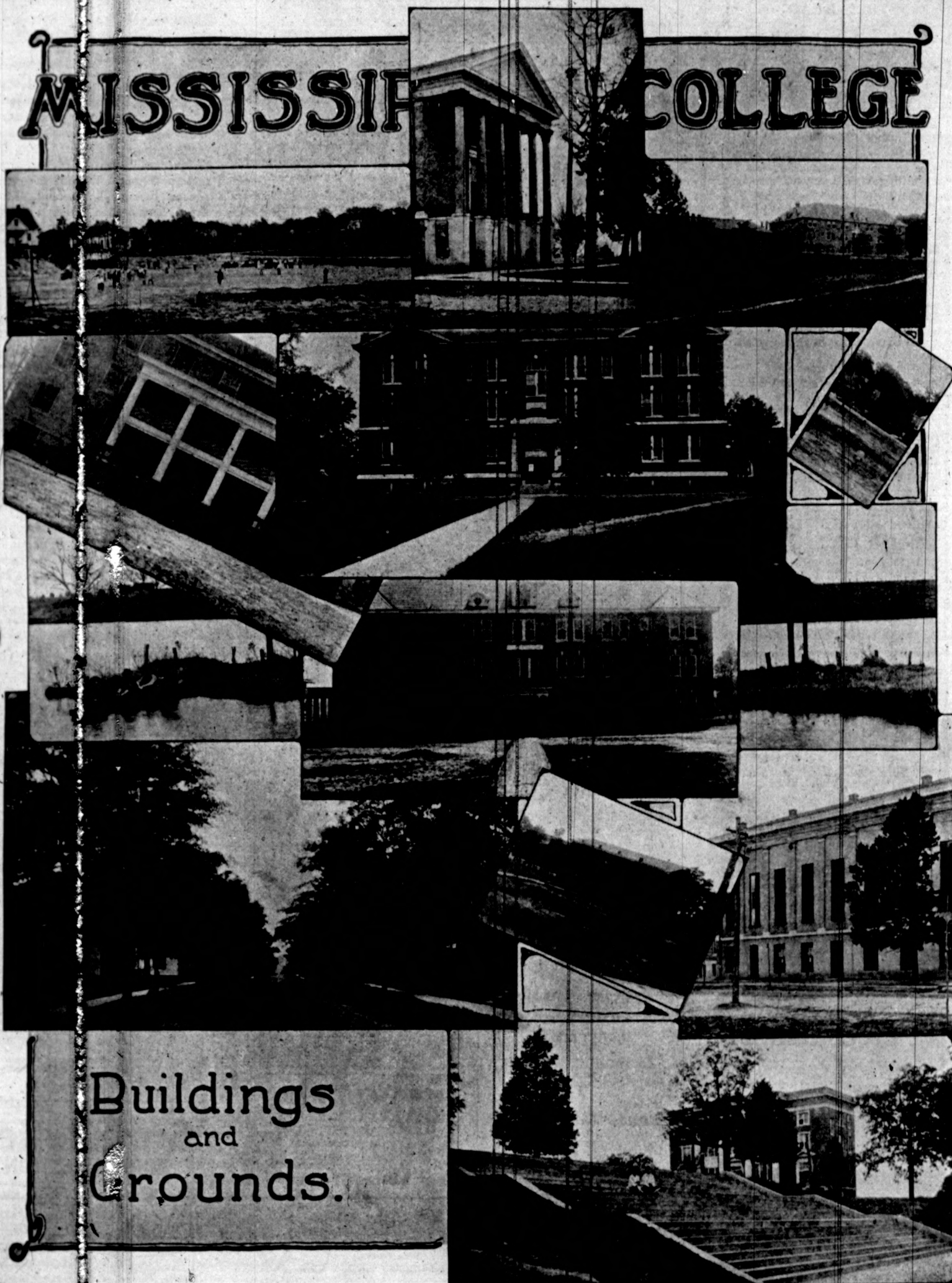
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## Mississippi College

By A. J. Aven

At an early date in the history of Mississippi Baptists, the importance of "Religious education" claimed the attention of the leaders, and the idea first took permanent form, in December, 1836, at a "Meeting to consider the propriety of forming a Baptist State Convention the second article of whose constitution then adopted pledged the convention to promote 'religious education'."

This sentiment was not a plant of rapid growth, however it grew and waxed strong in favor, until in November, 1850, at Jackson, Mississippi College was transferred to the ownership of the Mississippi Baptist Convention which appointed as its first Board of Trustees the following brethren: Benjamin Whitfield, W. H. Taylor, M. W. Phillips, Lewis W. Thompson, J. B. Stiteler, D. O. Williams, George Banks, R. Cordill, W. J. Denson. The Board immediately elected as principal of the preparatory department I. N. Urner who began the session with fourteen students but closed with eighty-four and with two additional teachers.

During the fifty's under the leadership of Rev. E. C. Eager, an endowment fund of \$100,000 was collected, but this was all swept away during the War between the States. The year 1891 closed another endowment movement which resulted in the raising of \$39,000. In 1902, with Dr. W. T. Lowrey leading an-

other endowment movement was brought to a close which resulted in swelling the endowment to about \$130,000. The endowment effort was closed in 1914, under the management of Dr. W. A. McComb. This with the income from the 75-Million Campaign has raised the endowment to approximately \$300,000.

When the Baptists took over the college there were only two buildings—the old Middle Building and the "Prep" Hall, neither of which is now standing. In 1860, the chapel was erected, in 1907, the Jennings Hall, in 1909, the Science Hall, in 1912, the Ratliff Hall, and in 1915, the Library Building. It is the purpose of the Board of Trustees to erect an Administration Building in about two years. The material equipment, as it now stands, amounts to something like \$250,000 and this increased by the price of the Administration Building will place the value of the buildings above \$350,000.

In 1867, President Urner resigned and was succeeded by Dr. Walter Hillman who began the work of the resuscitation of the college with one assistant and eleven students and to add to his embarrassment there was a debt of \$6,000 hanging over the college, but in spite of all this in 1873, he handed the college into the hands of his successor with an enrollment of 190 students and in

addition of being out of debt an endowment fund amounting to \$4,000.

In 1873, Dr. W. S. Webb who succeeded Dr. Hillman, with four regular professors and a principal of the preparatory department began his administration with an enrollment of 160 students. The larger portion of the endowment which had been raised before the war, had been obtained by the sale of scholarships. During the first year of Dr. Webb's administration the greater part of the scholarships had been surrendered. This brought some relief, but the times were hard and the sable wings of distress seemed to hover over the college more closely than ever. Within two years a considerable debt to the faculty had been incurred and again ruin seemed inevitable. At this juncture, the faculty led by Dr. Webb came to the rescue by proposing to the Board of Trustees to carry the college asking no remuneration save from the income from tuition.

Dr. Webb, in 1891, was succeeded by his son-in-law, Dr. R. A. Venable to whose lot it fell to steer the affairs of the college through the memorable financial panic of 1893.

In 1895, Dr. Venable resigned having been called to the pastorate of the First Baptist Church Meridian, Miss. He was succeeded by Dr. J. W. Provine, who two years before had been made the head of the Chemistry Department, though not as president but as chairman of the Faculty. Under the hand of this new and young executive offi-

cer the college was much revived. At the close of the second year of Dr. Provine's incumbency, he was elected President, immediately following which, the little city of Clinton was scourged with Yellow Fever, and the session of 1897-98 was opened on the 9th of December and enrolled that memorable year 106 students. To aid the Board of Trustees in meeting the current expenses of the year, Dr. W. T. Lowrey canvassed the churches and secured enough to tide over the time of distress.

Dr. Provine, though he had displayed great business activity, in the management of the institution, resigned in 1898, and was succeeded by Dr. W. T. Lowrey who set to work at once to rebuild what had been lost during Yellow Fever times. Dr. Lowrey's administration was given largely to the material welfare of the institution. It was through his efforts that funds were secured with which to erect the President's Home, Jennings Hall, and the Science Hall, and the endowment increased to \$130,000, and his administration witnessed for the first time in the history of the college an enrollment of 490.

In 1911, Dr. Lowrey, resigned and again Dr. Provine was made President of the college, and through his untiring efforts the Board of Trustees ordered the great endowment movement led by Dr. W. A. McComb which had as its aim to raise \$300,000. The subscriptions were secured made payable in five equal annual installments. But ow-



ing to the financial panic that soon followed and the coming on of the great war, these notes were not more than fifty percent paid. Money from this collection was appropriated with which were erected Raliff Hall and the Library building.

In 1908, Mississippi College first took part in inter-collegiate athletic activities. This spirit has increased until every phase of physical culture finds an outlet among the students.

In this necessarily brief sketch of our oldest educational institution, no mention has been made of the many men, and of the sacrifices made by those who gave of their best and long years of service that Mississippi College might live. To catalogue all their names here would claim more space than is allowed, but from long years of association my own deep gratitude speaks reverently the names of Dr. W. S. Webb, Prof. H. C. Timberlake, Prof. J. G. Deupree, Prof. R. M. Leavell, Dr. L. F. Sproles and Capt. W. T. Raliff. These of hallowed memory will always be a benediction and blessing to Mississippi College.



REV. LEWIS BALL, Secy.  
State Mission Board  
1885-1886

Education develops power by strengthening the faculties and furnishing the intellectual, moral and spiritual resources. To secure for one's self larger vision of life and to make it possible for others is; in our day, the worthy ambition of any servant of God or of man. Childless Alexander Stevens selected more than ninety young men of promise whom he sought to aid in securing an education, and he declared that it was the best investment of his own heart and brain.

## REMINISCENCES OF STATE MISSIONS IN MISSISSIPPI

By Dr. A. V. Rowe

I have been asked to write, from a reminiscent stand-point of the work of State Missions in Mississippi. I have found quite a task confronting me after nine years since I put its banner into the hands of others, who have carried it to higher heights and to greater achievements, so that State Missions has come into its own, and, in doing so, furnishes a broader basal rock, on which denominational enterprises are builded, to the glory of God and the welfare of humanity. Indeed, this outlook bears the wisdom of our Lord, who "came unto his own", and still further emphasizes the approval of our Lord in His strong language: "I am not sent but unto the lost sheep of the house of Israel".

Paul followed in the wake of Jesus and told of his own feelings in words of burning zeal, "I tell you the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit that I have great heaviness and continued sorrow of heart, for I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh." The same thought burdens the message of all the prophets. In yearning tenderness, the Psalmist writes, "Let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth, if I forget thee, if I do not remember Jerusalem above my chiefest joy."

A gentleman of keen observation in watching and noting, carefully and alertly, passing events, noticed that the papers, in speaking of an approaching meeting of our State Convention, called ours the "leading denomination in the State." He further said that he remembers when our meetings were not so regarded in the past, and that our work of State Missions is responsible for it.

Is it worth while to keep in touch with the men and women of other days, and gather inspiration from their deeds, to enjoy the fruits of their labors of love, and to feel the thrill of their sacrifices, that for such a time as this they came to the Kingdom?

Two imperishable names, T. J. Walne and J. T. Christian, preceded that of my own in leading our forces of the State in the cause of State Missions. But, after a few years of service, they fell by the way, and, while blessed of God in the recovery of health, it was with much anxiety that friends watched their long, slow return to the harvest fields. One of them in another State found an open door in general Sunday School work, where his labors met a responsiveness never to be forgotten. The other, under the gentle care of a loving wife, found again the priceless boon of health in his native State.

Scarcely had the new regime, largely the product of the brain and heart of Captain John Powell, of Grenada, Miss., begun. He had caught the vision of a great Baptist Kingdom, with Jesus leading its thousands. God had blessed him with large means, and his delight was to use it in the cause of our Lord. He desired to see the Church at Jackson, Miss., better equipped for a larger service. He gradually led others to his thinking, and as an evidence of this the present house of worship was the outgrowth of his endeavor. But, the money to pay for it was not at hand, despite the sacrificing efforts of pastors and friends. To add to this confusion, the Angel of Death claimed for his own the strong man, who died suddenly, and to add to our grief, he had made no provision to help in a large way, as he had expected to do, on the payment of a debt that had become an intolerable burden and was a handicap to all the work of the Convention, touching the denominational life in all its departments, and making it impossible to accomplish large results in any of them. In 1900 the Convention met in Jackson, after seven years of failure to meet this obligation. Special attention was called to the Jackson Church debt. Much prayer and many urgent appeals among brethren were made to stand together in a great effort that meant sacrifice and victory. Great was the joy throughout the Camps of Israel. It was a tremendous undertaking, and had far-reaching influence on all the work of the Convention.

In the same year, the Board had built a church house and pastor's home in the Western suburbs of Jackson, now known as the Second Church. Compared with the present, that was the day of small things. But, God had made us see afar, through a light that shines not on sea or land. His command was "to possess the land." Immediately following, He opened the way for another church at Griffith Memorial, and a little later at Davis Memorial, so that our cause in Jackson is now led by four churches, all of which are the product of State Missions. All of this was made possible largely through the gifts of Brother Richard Griffith, of Jackson, who gave the lot costing him \$400.00 for Griffith Memorial, and Mrs. Davis, who gave \$1,000.00 to the church at Davis Memorial.

The Convention had come to see that we must have houses fitted for the larger work, which was to be undertaken each passing year, and it became necessary to do in other cities and towns what had been done at Jackson—not only foster the spirit of building, but also stimulate our people by helping to build houses of worship, so as to meet demands for years to come.

Baptist houses of worship, both in country and towns, began to multiply. Sometimes a few hundred dollars, at other times larger amounts, reaching into the thousands, became necessary. From 1906 to 1913 something near \$40,000.00 was so used. But, reverting to this as State Mission work, it may be well to recall some of the names of the churches so helped.

Each of the four churches at Jackson, the four at Meridian, the four at Hattiesburg, the four at Laurel, the two at Vicksburg, the two at Gulfport, the two at Columbus. When we remember that many churches also had help in support of pastors, the names begin to multiply, until more than one hundred of them, children of our love, now among the strongest and best, stand as the product of State Missions.

It was not for naught that the Board for ten years wrought with the church at Greenwood, quite as many years at Greenville, and in like helpfulness to Yazoo City and Clarksdale, Blue Mountain and Summit, Winona and Sumner, and Le-

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land. The time would fail me to tell this same story as applied to other churches, as Louisville, Purvis, Columbia; along new lines of railroad, where new towns were being planted, and new districts opened up.

What does it all mean? Why recount it on this occasion? Not for the sake of men, or for the sake of money, or to build in brick and stone, but to bring Him, "the way, the truth and the life" to a world-wide view-point, to crown Him King, whose right it is to "reign from the river to the ends of the earth."

What are we accomplishing to crown Him King? From 1900 to 1914 the State Missionaries baptized 12,500 people in Mississippi, each one on his own personal faith in Jesus Christ as "Lord of all". Ours the task so to train these, that they shall be sympathetic with all the advance movements of our denomination, and at the same time so to conserve our strength that there shall be no part of it lagging, but one harmonious development.

Oct. 5th, 1922.

Well attested statistics show that 90 per cent of all church and religious leaders come from the denominational schools. The Deciples report that but 10 per cent of their college students attend their own denominational colleges and yet from that number come 80 per cent of the leaders of the denomination.

#### A GREAT-GRANDMOTHER

Mrs. E. G. Jones of Water Valley is 80 years old. She was born in Yalobusha County, Mississippi in 1842. She has never lived out of this county.

She became a member of a Baptist church when she was thirteen years old. These 67 years have been years of pleasures, sorrows and disappointment but her faith in Jesus has sustained her through all these years. She now expresses frequently a longing for home.

When she was fifteen years old she was married to A. J. Jones. She did not have to change her name because her husband bore the same name which she had borne from her birth. Yet they could trace no kinship before their marriage.

She and her husband had nine children born to them, seven of whom are now living. These sons and daughters have families of their own.

Sister Jones has fourteen grandchildren, ten of whom are living. She has four great grand children all of whom are living.

J. R. SUMNER,  
Water Valley, Miss.

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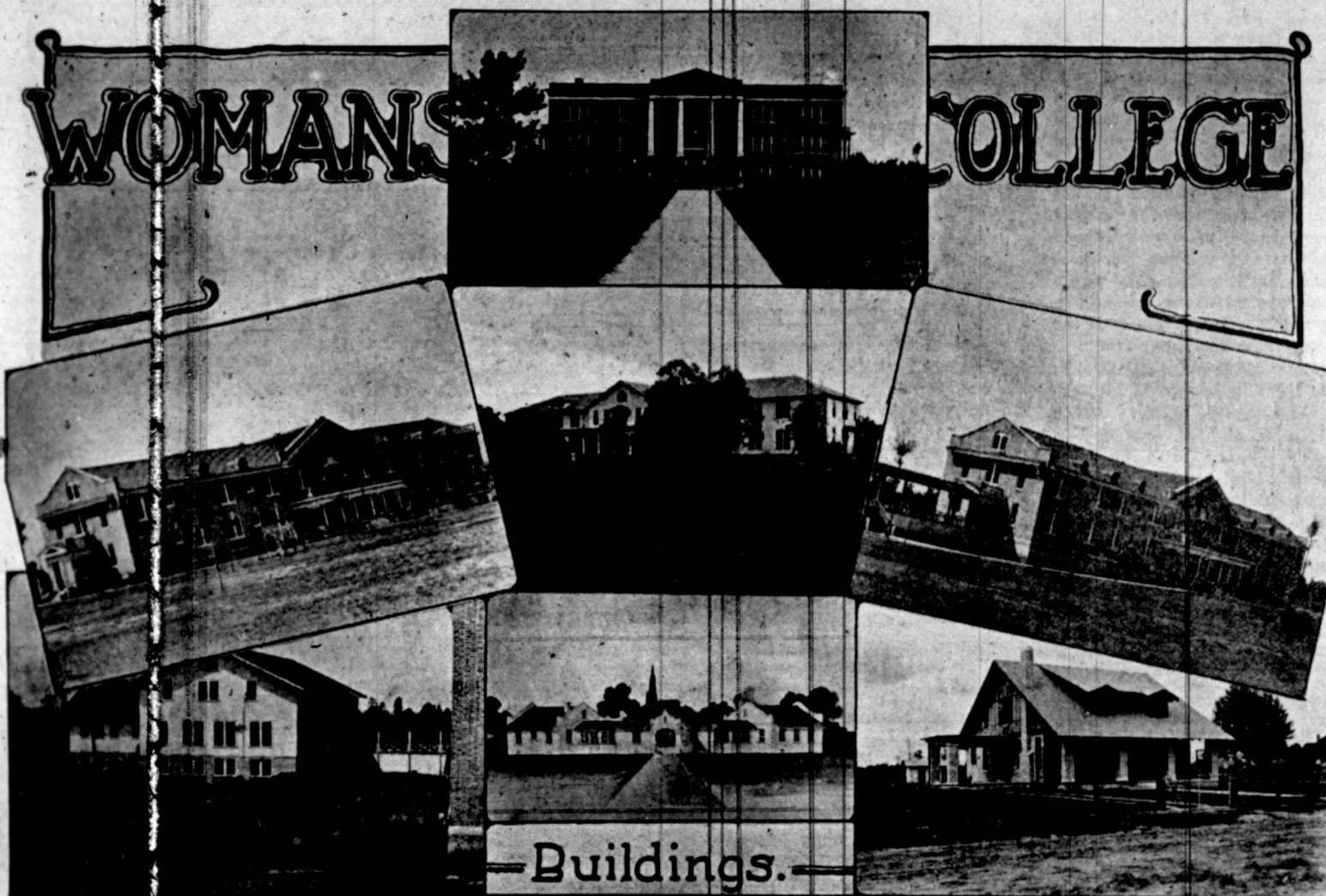
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## Mississippi Woman's College —Its First Decade

By Mrs. A. J. Aven

The school that is now known as Mississippi Woman's College had its beginning in 1906 when Professor W. I. Tatum opened a school in Hattiesburg for boys and girls under the name "South Mississippi College."

At the end of four years—because of losses by fire and other financial reverses, the school closed, and the property passed into the hands of Mr. W. S. F. Tatum, one of Hattiesburg's prominent Christian citizens.

In 1910 with generosity, born of broad vision, Mr. Tatum donated this property to the Four Baptist Churches of Hattiesburg, with the one definite condition that they maintain a school there for five years. Under this agreement and cooperation, the four Baptist churches of Hattiesburg repaired the buildings, and elected as President of the school Prof. W. W. Rivers, with the necessary faculty.

The attendance was small, but the school was well-manned and well organized. It was to be a school for girls only and to be known as Mississippi Woman's College.

For many years there had been a feeling in the hearts of the Baptist brotherhood of Mississippi, that there should be a college for women, owned and operated by the Conven-

tion. This idea grew in favor, and at the meeting of the Convention in Gulfport, November, 1911, its outline and purpose found expression in the following resolution offered by Mr. M. P. L. Love of Hattiesburg: "Resolved, that we, the Board of Trustees of Mississippi Woman's College, with full authority from, and the consent of our constituency, the four Baptist Churches of Hattiesburg, do offer to convey and warrant to the Mississippi Baptist State Convention, the Mississippi Woman's College property completely, buildings, equipment and outlying lands, absolutely without debt, incumbrances or condition, except that a school for young women be maintained for at least five years, controlled by the Baptist State Convention." The resolution met with some opposition; however, after very thorough discussion and deliberation on the part of the Convention, the proposition was accepted, and the College opened its doors under Convention ownership the following 18th day of September, 1912.

Professor J. L. Johnson, Head of the Department of Modern Language, in Mississippi College was elected by the trustees as President. That God was leading and guiding the action of that memorable Convention, as well as the Board of

Trustees in the selection of President, is best evidenced by the work and growth of the College during its first decade. In their first report to the Convention, the Trustees said of Professor Johnson, "He is not only a consistent Christian gentleman and scholar but comes to this position with experience in female College work. His untiring efforts in securing students for the first session was crowned with far greater success than was anticipated. We feel that with proper encouragement and cooperation of the Convention and trustees, President Johnson will give his life's work to this great undertaking." Prophecy is sometimes dangerous, but here the wisdom of the prophecy has been justified. It has been suggested that the history of any institution, is but the "lengthened shadow" of those behind it. Truly for the past ten years the compelling motive of Dr. Johnson's life, together with his devoted wife, has been, "This one thing I do", and their impress is manifest in every activity of Mississippi Woman's College.

During the first year of Mississippi Woman's College under Convention control, the enrollment reached 167. Year by year has the number increased until the splendid enrollment of 500 students was catalogued last session. The first three years of the College was specially hard financially, but every year since then the College has not only been able to pay all running expenses, but to pay for summer expenses, catalogues, canvassing, etc.

Beginning with two wooden dor-

mitories, one of which was burned the spring of 1919, the College now has in material equipment, a splendid brick administration building, two modern and well equipped brick dormitories, a commodious and delightful dining room, with a splendid and conveniently arranged kitchen, a large industrial home, capable of accommodating 125 girls and under most efficient direction. While just outside the campus, are a Professor's home, a large two-story building called "Love Cottage", accommodating several teachers and students, and a beautiful new brick bungalow home for the President. The last but by no means least addition to the buildings, is the handsome, eighteen bed, "Mary



DR. J. L. JOHNSON, President  
Woman's College, Hattiesburg



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Ross Hospital, now in process of erection, and is a fitting memorial to the close of the first decade of Mississippi Woman's College as well as the untiring efforts of Dr. T. E. Ross, the faithful President of the Board of Trustees.

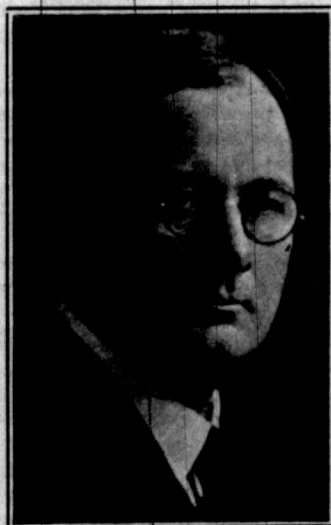
Largely through the cooperation of teachers and students the campus has been beautified with a fountain, many shade trees and beds of bright flowers and ornamental plants. However, whatever may be the material assets of Mississippi Woman's College, it has a greater asset in its ideals and standard of efficiency in its class-rooms; in the spirit and atmosphere of cooperation and loyalty. The loyalty of its trustees, of its more than 150 Alumnae, of the faculty and students is a strong challenge to the loyalty and cooperation of the denomination.

It has been well said, "The highest education must include the education of the highest." This must coordinate the spiritual, the mental, the physical. It has been the actuating purpose of the President, and his splendid corps of teachers to develop this three-fold nature of the student, that they may send out to bless the State and the world, young women who are indeed cornerstones, polished after the similitude of a palace.

Mississippi Woman's College is truly "a school with a mission",—a mission which is distinctively to teach young women that the great end and real business of living is

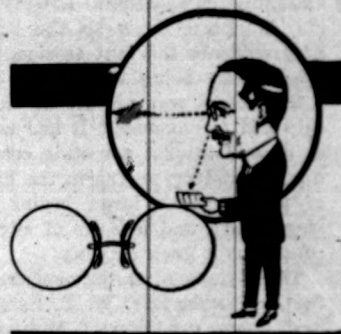
the promotion of true womanly ideals expressed in Christian service.

This special issue of the Baptist Record is in itself the best possible recommendation of the Baptist Press, our youngest Baptist enterprise. Although The Baptist Press has been in operation less than ninety days, this large issue of the paper is being brought out on time, with clean press work and few typographical errors.



N. T. TULL

Chairman Program Committee  
Baptist State Convention



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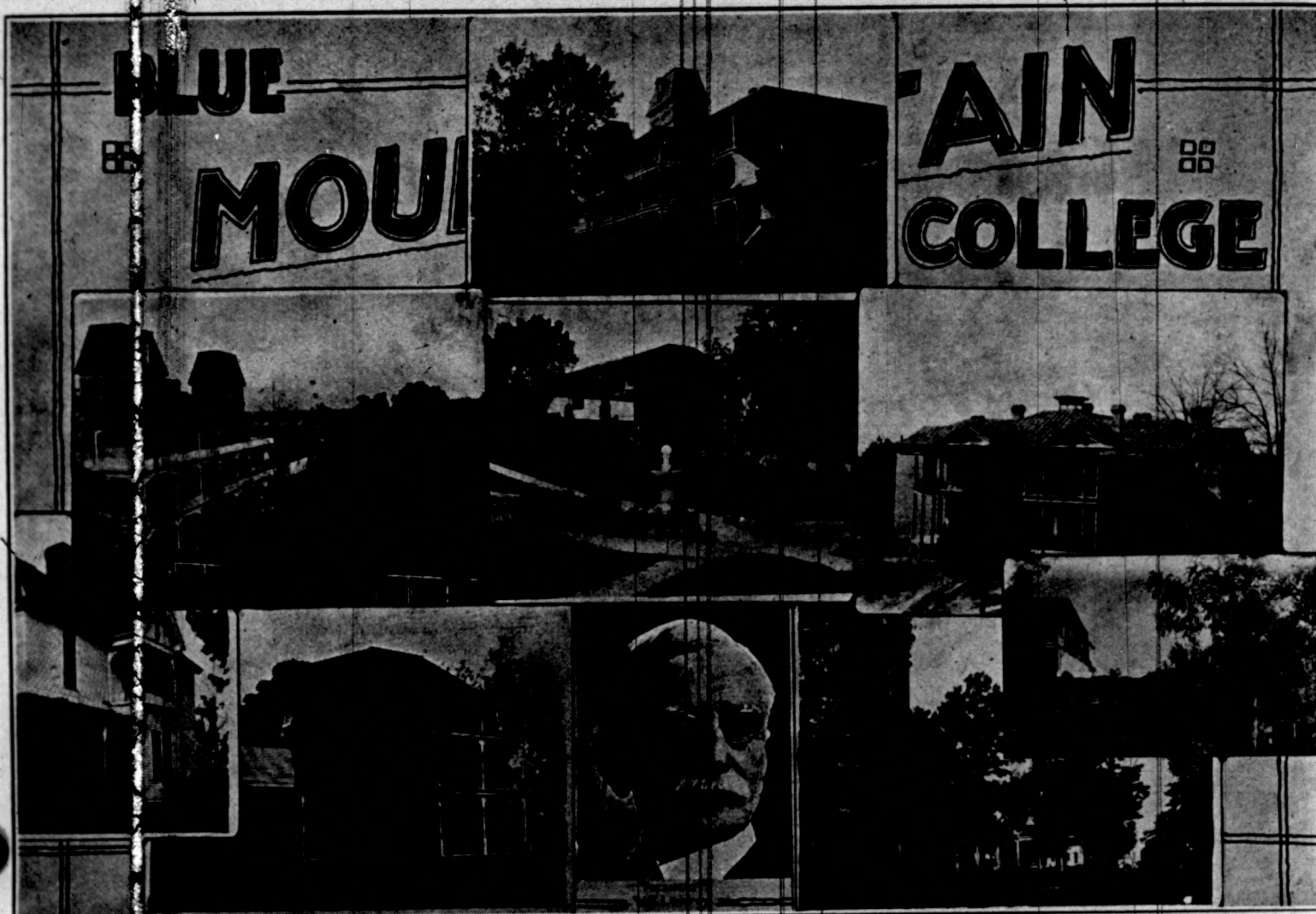
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### BRIEF HISTORY OF BLUE MOUNTAIN COLLEGE

When the Civil War began M. P. Lowrey was a village preacher, living at Kossuth, Mississippi, and preaching there and at Ripley. When the war closed he was known as General M. P. Lowrey, the fighting parson of the Army of Tennessee. He was first Captain of 60-day volunteers, then Colonel of the Thirty-second Mississippi Regiment, then Brigadier General in command of Lowrey's Brigade, Cleburne's Division, Harder's Corps. After the battle of Franklin he commanded Cheatham's Old Division.

When the Preacher-General returned from the war he went back to his preaching. Soon (however, he became impressed with the great need of a school for girls in his section of Mississippi. His eye fell upon the romantic ante-bellum country home in Tippah County known as "The Broughton Place." This famous old mansion had been built on the slope of a large hill which in some way had come to be called "Blue Mountain." In 1869 General Lowrey secured possession of this property. In 1873, his two oldest daughters having graduated from college, he opened the first session of "Blue Mountain Female Institute." He and his daughters constituted the faculty. That was back in "the day of small things." The South was poor, conditions were hard, schools were few and a small minority of the people saw the importance of a thorough education

for girls. However, the popularity and influence of General Lowrey and his daughters drew to the school fifty students the first session, half the number being boarders.

The school was private in ownership and management. It had neither denominational nor state connection. However, it was in the hands of a man with large brains and large heart, and in spite of adverse conditions it grew steadily.

Three years after the opening of the institution Rev. W. E. Berry, a first honor graduate of Mississippi College, who had also had a year in the Southern Baptist Theological Seminary at Greenville, S. C., was married to Miss Modena Lowrey. He joined General Lowrey in his enterprise and became teacher of Greek, Latin and Higher Mathematics.

In 1877 the name of the school was changed to "Blue Mountain Female College." Later the word "Female" was dropped and "Blue Mountain College" became the official name.

General Lowrey presided over the school until February 27th, 1885, on which date he dropped dead in the railroad station at Middleton, Tennessee. This session the school had enrolled 82 boarding students and 62 local students.

General Lowrey's eldest son, Rev. W. T. Lowrey, was immediately chosen his successor. He had graduated with first honors from Mississippi College in 1881, had received the M. A. degree later and was now near the close of his senior year in

the Southern Baptist Theological Seminary at Louisville, Kentucky.

In 1898 Dr. W. T. Lowrey, having presided over the college for thirteen and a half years, resigned his position to accept the presidency of Mississippi College. His brother, Dr. B. G. Lowrey, who had been a professor in the college for nine years, became president. Dr. W. T. Lowrey became president of the Board of Counsel. Dr. B. G. Lowrey proved himself to be "the right man in the right place." The school grew rapidly until it reached an annual enrollment of more than 500. It is the belief of many that no school ever attained greater popularity in the South than Blue Mountain College attained under the presidency of Dr. B. G. Lowrey.

Mr. T. C. Lowrey had become one of the proprietors in 1893 with the position of secretary and treasurer. He filled this position with conspicuous efficiency until his death on November 6, 1917. None will ever know how much of the success of the institution was due to the work of this quiet, industrious, unassuming Christian business man.

In 1911 Dr. B. G. Lowrey, on account of health conditions in his family, decided to move West. When this necessity became evident Dr. W. T. Lowrey agreed to accept a second term as president of Blue Mountain College and so he resigned the presidency of Mississippi College after thirteen years of service and returned to his former position at Blue Mountain.

Blue Mountain College is now

owned by the Baptists of Mississippi. The title and management are vested in a Board of Trustees appointed by the Mississippi Baptist Convention. For 47 years the institution was managed by members of the Lowrey and Berry families. It passed from their proprietorship into the hands of the trustees in July, 1920.



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**MRS. ELENOR ESTHER OTT**  
Age Eighty-seven Years

Mrs. Elinor Esther Ott was born at Covington, La., June 10, 1835.

Her parents had a large family, eleven children in all. They were very religious and they were reared under Methodist influence.

When she was about the age of fifteen, her parents moved to Jackson Parish, La., traveling in boats, as there were no railroads at that time. As they passed New Orleans they saw the first Steamship loading for California.

After living in Jackson Parish for about two years, Elenor Esther was married to Mr. Edward Ott, at Harrisonburg, La., after which they came through the country in ox wagons by way of Natchez, to Osyka, Mississippi, where she has lived ever since.

She was living here when they laid the first railroad track to this place, and saw the first train pull in.

Her husband fought all through the Civil war. In a little skirmish at Ponchatoula, a bullet pierced his hat, the nearest to a scratch he received in the war.

In a revival meeting held in Osyka, about 1875, by Rev. James Nelson, she was converted to the Baptist faith.

She lived a very quiet, and unpretentious life. Her home was ever open to the pastors and visiting ministers.

She was blessed with thirteen



DR. J. B. GAMBRELL, Cor. Secy.  
Baptist Convention Board, 1885-1886

children, several of whom died in infancy. All that reached the age of accountability became Christians. Only four are still living.

Her husband died on her eighty-seventh birthday, being over ninety-one years old, they having lived together seventy years.

Since his death, she has made her home with her youngest son.

She is still active, energetic, and has a strong mind. She loves to talk of the wonderful change in this country, and of the second coming of Christ. She very patiently awaits His summons home.

"Aunt Hetty", as she is commonly known, is much loved and revered by all.

A BAPTIST.

Mrs. Susan F. Murray, eighty-two, is a member of Purvis Baptist church. Has been a member sixty-five years. Has reared two preacher boys, R. C. Murray of Sumrall (deceased), and W. A. Murray, pastor Bay St. Louis.

Remember, the Baptist State Convention convenes at Grenada, Tuesday evening, November 14, running through Thursday evening, the 16th. The Pastors'-Laymen's Conference meets Monday evening, the 13th, running through Tuesday. Send your name and address to Mr. John Pressgrove, Grenada, chairman of the entertainment committee, and get your assignment. Do it early.

## OUR GREAT BAPTIST CENTENNIAL

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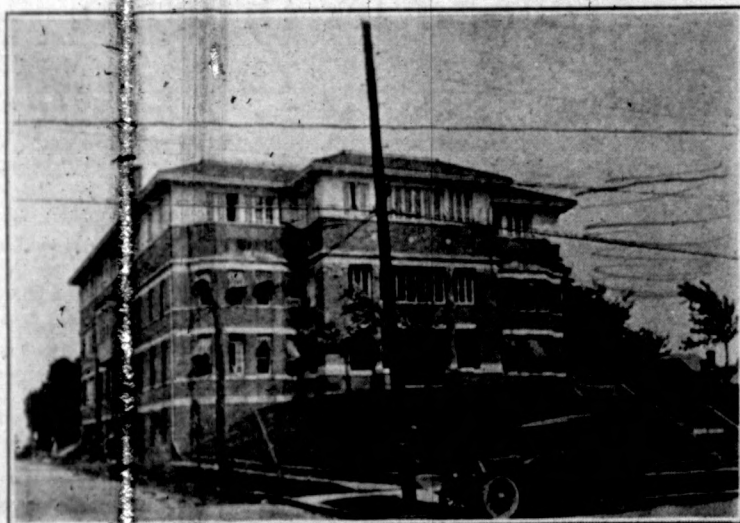
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## Mississippi Baptist Hospital and Nurses' Home



MISSISSIPPI BAPTIST  
HOSPITAL

By P. I. Lipsey

In the year 1909 Drs. Hunter and Shands of Jackson offered to the Baptists of Mississippi through Dr. W. F. Yarborough, then pastor of First Baptist Church, the property on North State street operated as a hospital. By some it was considered inopportune to assume support of another hospital and the offer was declined. The next year at the Convention in Greenwood, Dr. N. W. P. Bacon introduced a resolution by which a committee was authorized to secure the Jackson Hospital if after investigation it was thought expedient. The building had then been refurbished and additional grounds bought, which made necessary a payment of \$6,000 to secure the property.

This was done, a deed secured and report made to the Convention of 1911 at Gulfport. A board of twelve trustees was appointed, of whom Dr. P. I. Lipsey was made president, Dr. J. P. Wall secretary, Mr. Z. D. Davis treasurer, and Dr. T. J. Bailey for a while superintendent. The board was under the necessity of launching a campaign immediately for the construction of an adequate building. Rev. J. N. McMillin served a short while as financial agent, then Rev. J. C. Park-

er and Rev. Bryan Simmons. Through hard struggle the work of raising money and erecting a building went on. First the foundation was laid, the frame building having been removed to the rear, and being in constant use. After a year of waiting the first and second story of the first unit were added, furnished, occupied and soon filled with patients. In 1914 money was difficult to raise and heavy indebtedness was on the trustees, who gave personally endorsed notes that the work of the denomination might go on. Later Dr. W. A. Borum served a short time as financial agent.

By reason of the 75 Million Campaign put on in 1918 additional building was projected and soon was in process of construction. At this time Miss Sallie Stamps, who was with the hospital from its beginning until she went into the army as a nurse in 1917, was invited to return as superintendent of nurses. Too much praise cannot be given her for her faithful and efficient service in the hospital and her heroic devotion to the suffering. But her own health failing she was compelled to relinquish the work. A large residence adjoining the hospital was bought for a nurses' home, and the property now extends over about half a block. By the enlargement of the hospital building the capacity has been doubled and 125 patients can



now be accommodated by using the wide verandas.

Several times when in financial straits the trustees had called on Dr. R. S. Curry to assume temporary management of the hospital, always getting relief from embarrassment. While the latest enlargement was being made he was secured as permanent superintendent; and the hospital has grown in favor with physicians and patrons, until it is nearly always full. A splendid staff of physicians and surgeons ministers to the needs of patients. A well equipped laboratory and up to date X-Ray outfit have been installed. The charges at the hospital are reasonable and patients unable to pay are taken care of to the limit of the hospital's resources. A Christian atmosphere pervades the institution, and the organization and administration under Dr. Curry are as good and the service rendered as helpful as any hospital in the land. The property is worth a quarter of a million.

Two dear old sisters, Mrs. M. A. Reeder, eighty-five, and Mrs. Hattie B. Mayers, eighty-three, now of Moss Point, are aunts of Mrs. T. E. Spencer, and are now living with her. Mrs. Mayers was a pioneer member of the Pascagoula church back in the days of persecution, when their church building was burned. The lamented O. D. Bowen makes special mention of her work in his booklet giving the history of his ministry on the Gulf Coast.

Mrs. M. E. Sumrall, nearly eighty-one, of Blue Mountain, is the mother of Mrs. T. C. Lowrey. Her Campaign pledge has been paid up through the fourth year. She is still very much interested in all the Kingdom news. Has been a steady subscriber to the Baptist Record for fifty years. She is now a great sufferer, but is wonderfully cheerful and patient throughout it all.

Two sweet old ladies in the Old Ladies' Home, Jackson, are Mrs. Annie Gunn, ninety-three, and Mrs. Annie Lee, eighty-two, both Baptists and devoted Christians.



DR. P. I. LIPSEY, Editor  
Baptist Record



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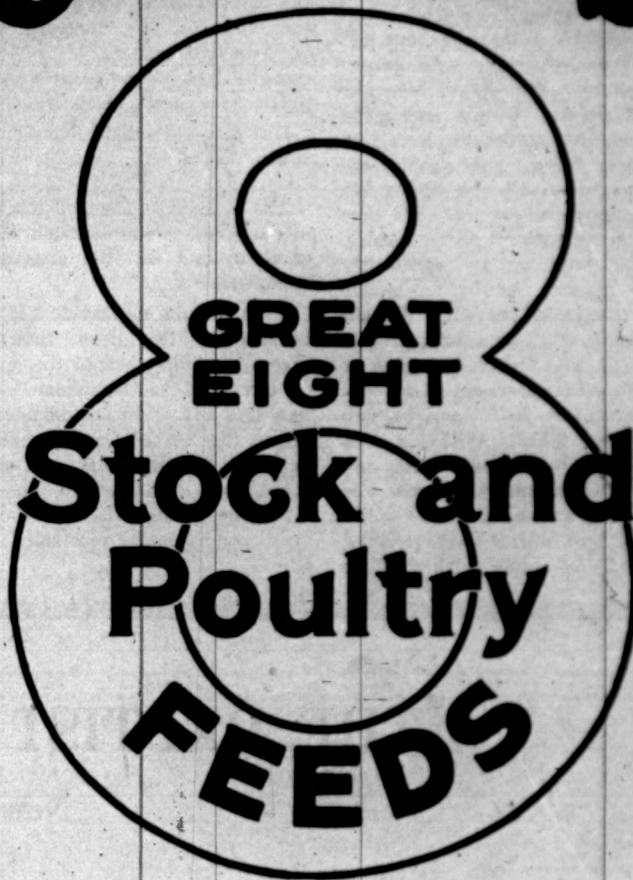
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**"WILFUL SIN"**

Those who think of Wilful Sin with the fear of hell, or with the fear of God severing his relationship with them, by casting them off forever, know nothing at all about the love, mercy and long-suffering of our loving, tender, heavenly Father. Also those who think lightly of Wilful Sin, as though any saved man may day by day, live in Wilful Sin and go unpunished, repenting after each act and seeking God's pardon, know nothing at all about the stern hand of justice, judgment, and punishment from the hand of God, who hath saved them with an everlasting salvation. Wilful Sin committed by a child of God is an awful thing! Preachers will make sarcastic remarks about sin and the congregation will laugh; shame on us. We should hide our faces in shame. People speak too lightly of Sin, as though it is just a common thing that people are compelled to do all the time. We are not compelled to sin. It's true we are born with a sinful nature, it is also true we are constantly tempted to sin, but by no means are we compelled to sin. We sin either ignorantly, carelessly, or wilfully. God will forgive our sins of ignorance or carelessness if we confess them. But Wilful Sin he will not forgive. What! Will God keep the salvation of a man safe and secure for him and still own him as his child, and heir, even though he is guilty of Wilful Sin? Surely, surely, (if any man's work shall be

burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1st Cor. 3-15.) But God will not forgive a wilful sin. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary." (Heb. 10-26-27). "It is a fearful thing to fall into the hands of the living God (Heb. 10-31). The punishment is great. Do not deceive yourself into believing that you may escape it. God never breaks a promise, and He has promised sore punishment for those "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of Grace", (Heb. 10-29).

Oh! how we should fear God, and spurn wilful sin, as if it was an adder.

The most evil effect of Wilful Sin in our lives, is the occasion it gives those around us (the unsaved) to blaspheme.

Nathan said to David: "Howbeit because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme", (2nd Sam'l 12-14). We should never refer to the Sin of David boastfully, but with humility, pity, and shamefacedness. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12-6).

How does God, our Father, chasten us as sons? Various ways; sometimes by immediate physical death as was the case of Nadab, and Abihu (Lev' 10-1-2) and Ananias and Sapphira (Acts 5th chap.). Sometimes by letting us nearly reach the goal of a great blessing and then taking us away by physical death, as was the case of Moses, (Deut' 34-4). Sometimes by the taking of one of our loved ones, and then putting the sword into our house, as was the case with David, (2nd Sam'l 12 chap.), and that is the saddest of all the pictures. I could stand God's punishment on my back, and take it with patience. But Oh! how my heart aches when I think of some little innocent babe that must suffer the tortures of death for my own selfish disgraceful lust. I can hardly bear the thought of it. Yet we bring it on them. God have mercy on us. Sometimes for Wilful Sin God exacts punishment in our last days, after He has put away our sin, and has been merciful unto us long, long years, then we must suffer at last for them as was the case of Moses, (Deut 34-4), and Peter (Jno. 21-18-19). Poor old Peter, after God had so graciously blessed him and entrusted to him the keys of the kingdom and had honored him by letting him preach the first sermon to the Jews when three thousand souls were saved, and the first sermon to the Gentiles. Then at last he must suffer, tradition tells us he was "crucified head downward", because

he cursed, swore, and denied our Lord at a critical moment.

I could show more cases of how God's people were punished for wilful sin, but space forbids and it makes my heart too sad. I will close by warning the brethren (and I am also taking warning) to spurn wilful sin, turn from it as you would a rattle snake. Think of the deep humiliation it causes our friends, and loved ones, and how it grieves the Holy Spirit; and how it dishonors God, and then the Awful punishment. God help us.

J. E. HEARTH.

**Antioch, Simpson**

On Wednesday evening, September 20, at 7:30 o'clock, our Pastor, Rev. W. P. Sandifer, called the members of Antioch Baptist Church, Simpson County, together and very forcibly put the proposition of erecting a new church building. After some discussion and several earnest prayers, the decision to build was reached, and the following committees appointed: Finance Committee: Mrs. E. G. Hilton, Mrs. Eula Thompson, Miss Ida Gates, John Courtney, John D. Barron and Mrs. J. R. Hilton.

Building Committee: E. G. Hilton, Sam Sandifer, J. R. Hilton, Lee Sandifer and Gus Courteny.

We are to begin raising funds for this purpose at once. Pray for us that our efforts may be successful.

MRS. E. G. HILTON,

MRS. EULA THOMPSON,  
Pub. Committee.

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Mr. John Pressgrove is Chairman of the Entertainment Committee for the Baptist State Convention, which meets at Grenada, November 14-16. All delegates should send their names to Mr. Pressgrove as soon as possible so that assignments may be made for entertainment.

The Pastor's and Laymen's Conference meets at Grenada Monday evening, November 13th, and all delegates who attend this meeting or the Convention should state when they will reach Grenada.

#### Shubuta

Shubuta church has recently had the pleasure of having with it two of our Home Board men, Evangelist W. F. Frazier and Singer J. W. Jelks. There was splendid interest in the meeting. For the morning service the business houses closed, and at the evening services the auditorium was full. Shubuta people regard Brother Frazier as among our best evangelists.

An important special feature of the work was the Sunshine Choir organized and directed by Mr. Jelks. When it comes to working with young people and children "Sunshine Jim", as he is familiarly known, is indeed an expert. It is wonderful how he entertains, amuses, instructs, and preaches to them at the same time.

There were three additions by baptism and one by letter.



REV. W. E. FARR, *Pastor*  
First Baptist Church, Grenada  
Where Baptist State Convention will meet

Pastor W. E. Farr, who will be host of the Baptist State Convention in its meeting at Grenada, November 14-16, is known to be one of the liveliest and most progressive pastors in Mississippi. Brother Farr has made a reputation for himself as a builder and he never fails to leave a church better equipped for doing

its work after he has served as pastor.

He has been on the field at Grenada only a short time, but during his pastorate the church has built and paid for one of the best pastor's homes in the state, costing over \$7,000; has finished a basement under the entire main building of

the church which accommodates twenty-four Sunday School classes.

The church is now at work on a three story annex, which will be completed by the time our Convention meets, that will cost around \$15,000.

As an indication of the rapid development of the church they have received 150 new members since January of this year, 126 of this number for baptism. Others are coming in to the membership practically every Sunday.

#### Over the Line

Evangelists Raleigh Wright and W. C. Grindle of the Home Mission Board recently closed a fine meeting with the First Baptist church, Attala, Ala., Rev. C. N. James pastor. There were 78 additions, most of whom were mature men and women. Three-fourths of the grown people who united with the church were men. In one service there were forty people present over sixty years of age. Their total ages approximated 2,800 years. The Sunday School increased from 146 to 387. Extra seats had to be provided for every evening service. The cooperation of the pastor and the church could not be excelled.

These brethren are in a meeting with the First Baptist church at Natchez, Miss.

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# Veterans of the Cross

## The Origin and History of the Movement

*(This article was prepared by Dr. Allen Fort, not long before his death, which occurred February 25, 1921, in Nashville, Tennessee. It is found in the first chapter of Dr. Lunsford's splendidly attractive book, "Veterans of the Cross". It is used here by permission of Dr. Lunsford.)*

"It was at a session of the Nashville Baptist Pastors' Conference, on a Monday morning in the autumn of 1916, that the present movement among Southern Baptists for Ministerial Relief and Annuities was started.

On that particular morning there was no special business before the body. The usual reports of the pastors had been given, and a motion to adjourn was about to be made. Dr. William Lunsford, pastor of the Edgefield Church, Nashville, asked if he might speak a word on a matter of general interest. Permission was readily granted, and Dr. Lunsford, who was the senior pastor in point of years of service in the city, addressed his brother pastors on a subject which had been in his heart. Among the many splendid things he said, the burden of it all was that we were not practicing what we preached, when it came to the treatment of those who had given themselves for the service of the Master. He spoke with great feeling and

greatly stirred the hearts of those present.

Several members of the Nashville Pastors' Conference, along with Dr. Lunsford, were members of the Sunday School Board. Dr. I. J. Van Ness, who was acting Corresponding Secretary of the Board, had been giving serious consideration to the need of a larger and more adequate plan for the work of ministerial relief. Several members of the Sunday School Board had been thinking along this same line. After informal discussions, Dr. Van Ness, in his recommendations to the Board in January, 1917, recommended that the Board set apart \$75,000.00 to start a fund for the purpose of ministerial relief, and that said sum be reported to the Convention. On motion of the writer the amount was changed from \$75,000.00 to \$100,000.00; the recommendation as amended was unanimously and enthusiastically passed by the Board.

At the next meeting of the Convention, in New Orleans, the President appointed a committee to consider the resolution as presented. This committee brought in their report, suggesting "that the Convention approve the action of the Sunday School Board in setting apart this amount of money for this worthy cause". The report also recommended that "a commission of nine mem-

bers or more be appointed by the President of the Convention to work out a just and suitable pension plan during the ensuing year whereby the funds shall be protected from diminution or loss, and so safeguarded that only the meritorious can secure the benefits of them". This report was adopted and President Gambrell appointed a commission consisting of twelve members. Allen Fort was made chairman and William Lunsford Secretary.

The leadership of the Secretary, Dr. Lunsford, and the co-operation of the membership of the Commission resulted in the comprehensive report of the Commission which was made to the Convention at Hot Springs in 1918. Perhaps the most important phase of this report was the recommendation that a Board of Ministerial Relief and Annuities be established. The report was adopted, the only change made being the establishment of headquarters at Dallas, Texas, instead of Birmingham.

One cannot but be impressed that God has been moving in this great movement as He does in all movements that are really great. Let us rejoice that a new day is at hand for the men and the women who have given of their talents in the Master's work, and let us rejoice that our denominational conscience is so stirred that we will never again fail to provide for them in the days of disability or old age.

## AN APPRECIATION

Friday afternoon before the third Sunday in September Mesdames Martin and Welch, representative members from Norfield W. M. U., presented baby Stringer with a check with compliments of their society.

The following Monday afternoon a goodly number of the ladies of our own society, Bogue Chitto, came with packages containing dresses, aprons, underwear, for mother and children, and gifts for baby, and said other members were to follow with like articles.

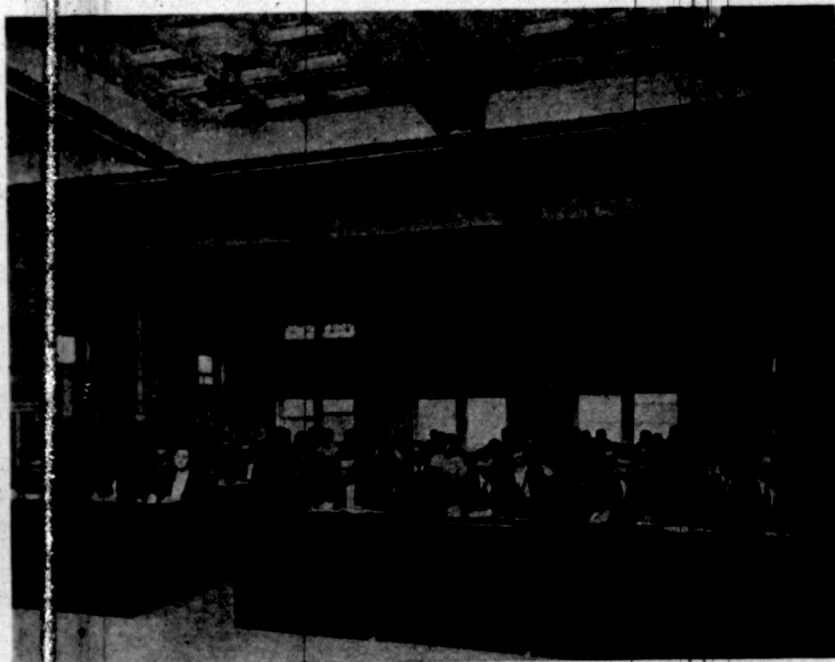
I think I must have felt somewhat like a frontier missionary when opening a box when these goodly things were presented.

I want each and every one who had a part in these showers to remember that these gifts are fully appreciated because they were just the things needed, but most of all we appreciate the givers.

May the heavenly Father shower material and spiritual blessings on them.

MRS. R. D. STRINGER.

The Oakland Baptist church, Newton county, celebrated state mission day the first Sunday with an all day service. The Sunday School put on a program in the forenoon and the pastor preached a sermon on the work of the campaign in the afternoon. It was a good day and the cause of Christ was helped. This church is awake to every phase of the kingdom work.



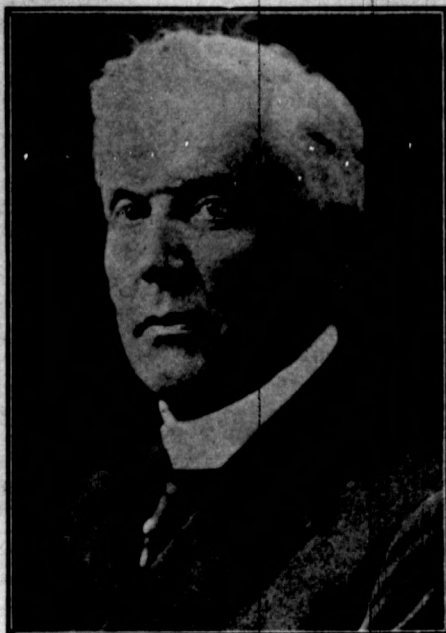
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DR. WM. LUNSFORD, *Cor. Secy.*  
Board of Ministerial Relief and Annuities  
Dallas, Texas

## The Baptist World Program

By E. Y. Mullins

It is impossible to state the total Baptist world program under the head of the organized work of any particular Baptist group. The Southern Baptists, Northern Baptists, Canadian Baptists, English Baptists, and Baptists in other parts of the world are organized under varying conditions and for varying objectives. Of course, I can state in general the world program of Southern Baptists and indicate broadly the principles underlying the Baptist program for all Baptist groups.

The Southern Baptists, then, are attempting to raise Seventy-five Million Dollars for the furtherance of their work in its varied aspects. Our two great Mission Boards come in for a large slice of this amount—twenty millions for the Foreign Board and twelve millions for the Home Board. Then, too, the work of the Education Board and the Ministerial Relief Board is included in the Campaign. Of course, the Sunday School Board, being itself a money-making agency, does not come in for a part of the benevolent funds. The South-wide institutions—the Louisville Seminary and Training School, the New Orleans Institute and the Ft. Worth Seminary—will share in a limited degree in the amount to be raised. General education was allotted twenty million dollars of the total, but the great bulk of this sum goes to the educational institutions maintained in the respective States. A fund was also planned for the assistance of young ministers in the various colleges and seminaries, being educated in preparation for their life work. In addition to the above objects, the fund seeks to take care of the great missionary interests connected with the State Mission Boards of the various

States. Hospitals and orphanages also are included, and the general benevolent work of the denomination. These with some others are the specific objectives contemplated in the Seventy-five Million Campaign.

As incident to the realization of the above ends, there has been a thorough reorganization of Southern Baptist forces, with a general Conservation Commission as the central directing agency, and with corresponding commissions in each of the States, on down through the district association and the local churches. Baptists have never been so thoroughly organized to achieve a given good result. They have accomplished incalculable good in this way.

I regard this result, viz., the organization of our forces, as one of the major advantages which have accrued from the Campaign itself. Until this Campaign was put on, Baptists had never come to a consciousness of their own power. They had never girded themselves in a thorough way for imperative and united action. The Campaign stimulated the spirit of unity and co-operation beyond anything we had ever known in our history.

Looking out broadly on the world, what are the Baptist world objectives? I may sum them up under the following heads: First, our aim is to give the simple, unadulterated spiritual gospel of the New Testament to the human race. We are, in an imperative manner, under the operation of the Great Commission of Jesus Christ. We believe firmly that the gospel of salvation preached to the individual is a primary duty; that the life, death, resurrection and reign of Jesus Christ are fundamental facts lying at the heart of

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our message; that regeneration by the Holy Spirit is the aim in preaching; that out of the regenerate life of the individual inevitably arise social obligations and duties and impulses; that the regenerate man inevitably finds himself bound by many ties to the social order in which he lives, and that therefore an evangelistic gospel will result in great social movements for the improvement of society. We believe that regenerate individuals should be organized into self-governing spiritual bodies called churches. These churches are subject to no authority save that of Christ himself as revealed to us in the New Testament. These churches are under binding obligation to hold forth the gospel to a perishing world.

As a particular phase of our world mission today, Baptists feel the call to give to Europe the contents of their message. Europe has been afflicted with state churches through the centuries. Politics and religion have been bound up closely in all European countries. The New Testament has been set aside largely by sacraments and priests and ecclesiastical machinery. As a result the Christianity of the New Testament has been eclipsed and revolt against religion on the part of unbelievers in the European countries is largely based upon dissatisfaction with state churches, and not dissatisfaction with New Testament Christianity. Baptists today discern in the European situation the greatest opportunity in modern times for render-

ing a world service. A part of our program, therefore, must be the training and equipment of men and women capable of carrying our message to the ends of the earth.

It follows from all the above that a Baptist world program intelligently conceived, firmly established and wisely carried through calls for greater unity in all the elements of our denominational life than we have ever known. We cannot dispense with any phase of that work and life. For example, education has been somewhat incidental in Baptist history in the past. We have had academies, colleges, seminaries and other institutions of learning, but we have not thought of education as we have thought of foreign missions and home missions. And yet our Baptist message and life has lying at its very heart a demand for education and intelligence. Our great world program is utterly hopeless without a thoroughgoing Baptist educational program. In order to interpret and expound, to propagate and defend the faith of the gospel we must have men and women who are thoroughly educated for the task.

Another aspect of the task is to resist and overcome the carnal and rationalistic forms of opposition to Christianity now entrenched in some high places in America. A new gospel has already taken shape and is being propagated by many. Books are streaming from the press in some quarters which deny every essential of the Christian faith.

Our Baptist world program will

recognize every legitimate phase of human science, culture and learning. We stand for truth in every sphere. What we protest against is the abuse of modern scientific methods when they are employed to set aside the well established facts of the Christian religion. Baptists must keep step with all genuine progress. We must not become known as reactionaries in the world of scientific learning. Every principle that we maintain demands that we shall not only recognize but gladly welcome, all genuine scientific progress; but we can never relax our convictions as to the truth of the gospel of Jesus Christ. We cannot idly stand by and see Him dethroned. We cannot permit modern unbelief to set aside the historical records of the New Testament, so amply vindicated and thoroughly established upon rigid modern scientific grounds.

In conclusion, Baptists should lift up their eyes and look upon the fields white unto harvest, and catch a new vision of the most thrilling and inspiring outlook God has ever given them, and gird themselves afresh with the purpose to fulfill their mission in the fear and in the strength of God.

Neshoba county is arranging to put on the county-wide campaign for the supplemental work of the campaign for mission enlistment. They have the promise of the assistance of Enlistment Missionary, Rev. H. T. McLaurin, in this work. The pastors are in full accord with the work.



DR. L. R. SCARBOROUGH,  
Director  
Conservation Commission S. B. C.

If there is an old Baptist brother or sister in your community who is not financially able to come to the Big Baptist Day, Friday, October 20th, some fine layman should provide the way. It will be a glad day for these old "Veterans of the cross." God bless the old people.

The courts in our part of the state are having more convictions for crime than ever before. Some were actually convicted of liquor charges. Surely a better day is dawning.

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## TWELVE YEARS

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A GUARANTEE OF WHAT WE SAY TODAY, AND ENABLE US TO  
WELCOME YOU TO THE BAPTIST CONVENTION WITH THAT COR-  
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## Baptists of One Hundred Years Ago

By Dr. W. J. McGlothlin, President of Furman University

The Baptists in 1822 were in all essential respects such as they are today, and yet one who looks sympathetically over the denomination at the present time can hardly realize that it descended from the scattered and comparatively weak people of a century ago. It is the purpose of this paper to present, as fully as space will permit, a picture of our Baptist people when our Convention was organized.

To get a background for the picture it will be well to glance at the condition of the country at that time. For some fifty years the interior lying between the Appalachian mountains and the Mississippi river had been filling up with settlers from the sea-board and already several States from that region had been admitted to the Union. Only fifteen years before the birth of the Convention the vast domain lying between the Mississippi and the crest of the Rockies, then known as Louisiana, had been purchased from France and thrown open to settlement by Protestants. Already adventurers and settlers were pouring across the great river into Missouri and other portions of this fertile and alluring country. Between the Rockies and the Pacific that immense territory which included Tex-

as, California and other Western States, so rich in mineral wealth and agricultural possibilities, was still in the possession of Spain, whose policy it was to exclude other than Spanish Catholics. English Protestants entered that region at their peril. In 1819 Florida passed from Spanish possession to the United States, giving us control of the mouth of the Mississippi and over the eastern half of the Gulf of Mexico. Over most of the vast valley lying between the Appalachian range and the Rockies the primeval forests stood in their unbroken grandeur, filled with game and frequented by the Indians who had been subdued in the East and were being slowly pressed Westward. The means of communication and travel were meager and slow. The telegraph and telephone had not been dreamed of, the railway would not begin its wonderful service for nearly a dozen years yet, and even the lowly steamboat, which was later to be so useful on the rivers of the country, was only twelve years old and had not yet found recognition and use. Road-building was little developed in America. Even along the Atlantic seaboard the roads were inferior, while in the interior they were for

the most part only tracks across the forests over which the traveler could find his way on foot or on horseback. Add to these conditions the fact that the postal system was not organized and it becomes evident that communication was difficult and infrequent, that people were isolated and much thrown on their own local resources for all needs of life, intellectual and spiritual as well as physical. These were the conditions that surrounded most of our Baptist ancestors in 1822.

### The Baptists Numerically and Socially

In the year 1822 the Baptists were one hundred and eighty-three years old in America. Religious freedom, affording them an equal chance with others, existed only in Rhode Island and Pennsylvania. There are no reliable statistics, but it seems that they did not number more than fifty or sixty thousand at the outbreak of the Revolution. During this struggle they were unanimously and heartily on the side of freedom and the Colonies. This loyal service, together with the greater freedom assured by the national life after the adoption of the Constitution, afforded them a more favorable atmosphere, so that a period of rapid growth began and has continued without serious interruption to the present time. By 1800 there were in the neighborhood of 100,000 Baptists within the present territory of the United States. Extensive revivals during the early years of the new century in Ken-

tucky and various other parts of the country swept multitudes into the churches, so that by 1822 the Baptists probably numbered more than 200,000. This revival was accompanied by extraordinary physical "exercises," such as the "jerks" and "barks" but the moral improvement in the communities where these bodily contortions occurred was no less remarkable than the physical manifestations. Baptists were less affected than others by these exercises, and seem to have profited equally as much as others in moral uplift and in additions to their churches. The year 1822 thus falls within the first period of marked Baptist growth.

Socially these early Baptists belonged to the great mass of the plain common people. They neither strove for nor desired positions of prominence in public life, preferring as a rule the simple, uneventful life of the country and the farm. In fact, multitudes of them looked askance upon public life, believing that the simplicity and humility demanded by the gospel were not compatible with the pride and power of official position. They were very largely a rural folk, especially in the South and West, where both they and their preachers were disposed to avoid the cities with their vanities and temptations. Being devoid of the spur of ambition, they laid little emphasis on education. Meager learning sufficed for the simple duties of clearing the land and winning a living from the fertile soil



with which most of the country was blessed. In the older sections of the Atlantic seaboard the educational conditions were of course much better.

The Baptist preachers, especially in the South and West, were pre-eminently evangelistic. Residing on their farms and earning a living for themselves and their families in the sweat of their brows like other men, they had little time for study or sermon preparation. Indeed many of them believed that sermon preparation was a reflection upon the work of the Holy Spirit who had been promised for the very purpose of teaching preachers what to say in the hour of need. They were men of one book, and kept their minds filled with its verbiage, though they often misinterpreted or misused individual passages. They were apt to fall into one line of thinking and preaching, failing to modify their peculiar views by thorough and sympathetic study of the whole of the Scriptures. Most of them were Calvinists of a rather high type, and as Methodism with its Arminian theology spread over the country they were prone to spend much time in enforcing their Calvinistic convictions, especially the "perseverance of the saints." Not infrequently they employed "the holy tone" in their preaching with great satisfaction to their rustic hearers. The rhythm of action and utterance, gradually rising in to a flood of sound, often concealed the poverty of thought and made a really profound and lasting impression upon the emotional country people who heard them. At places foot washing was practiced as an ordinance of God's house with great solemnity and conscientiousness. Few if any churches had organs or other musical instruments or stained glass windows, these things being regarded as "rags of popery."

Most of the Baptists still stood on the platform of the Philadelphia Confession of Faith, but not a few, descendants of the great revival of Whitefield and formerly known as Separate Baptists, rejected all creeds and stood on their interpretation of the Word of God. These were generally moderate Calvinists, intensely evangelistic in their preaching. The Arminianism of the earlier General Baptists had largely disappeared and the modern Free-will Baptists had as yet made little impression on the body. In the South the "campmeeting" and the "meeting days" were the recognized means of evangelism and increase of the membership of the churches.

In the New England and Middle Atlantic States the Baptists were generally more cultured, living in the villages and towns and being provided with able and more cultured preachers. Their revivalism was less boisterous and emotional, their ordinary services quieter and more dignified. On the other hand their preaching was often lacking in the energy and fire shown in the less cultivated parts of the country. Many of the preachers in these older regions were able and cultivated men with college training and great

influence in the community. In the South there were fewer men of commanding ability and advanced culture, but some like Furman, Johnson and Mercer were no whit behind their Northern brethren in those qualities of grace, manhood and culture which make great preaching.

#### Larger Things Beginning

In 1822 the Baptists were just beginning to feel the pull and uplift of three great tasks that were to transform them from a weak and scattered people without any unified life into an organized denomination responding to all the currents of emotion, aspiration and effort which were moving other religious bodies. These were "Foreign Missions," "Home Missions" and "Education." Foreign missions was the earliest of the movements constituting the main impulse to the awakening and unifying of the denomination and its growth in all directions. Only thirty years before the organization of the Convention William Carey had succeeded in leading a few English Baptists to organize a society to undertake Christian work among the people of India. This society sent him out as their first missionary, thus inaugurating the modern missionary movement among English-speaking people. Other denominations in England had quickly followed the example of the Baptists by organizing other societies and sending out other missionaries. This effort had soon attracted attention in New England where various small societies had been organized among Congregationalists and Baptists to assist in the work of the English. But in 1810 several Congregational ministers succeeded in inducing their leaders to organize a board for the sending out of missionaries from this country—the "American Board of Commissioners for Foreign Missions." The first group of missionaries went out in 1812. On the way out and soon after landing three of them—Adoniram Judson and his young and accomplished wife, Anne Hasseltine, and Luther Rice—were converted by their own studies to Baptist views and were baptized before the end of the year. This event started the Baptists of America like an electric shock. Rice returned to assist in the work of awakening and unifying the denomination in the support of the Judsons who now asked to be accepted as missionaries of the Baptists. It was such a dispensation of Providence as has rarely come to bless and stimulate a Christian body like ours, and the Baptists of the North and East responded at once and heartily. Dr. Thomas Baldwin, of Boston, and Dr. Bolles, of Salem, informed the denomination of the great event, and took steps to organize at Boston a society for the support of the important additions whom God had in His providence so strongly given us. Similar societies sprang up in various parts of the country, notably in the Savannah Association, where Dr. W. B. Johnson and Dr. W. T. Brantly were the leading spirits. But these local societies had no means of communica-

tion and were inadequate to the task which was now before the denomination. It was determined, therefore, to unite the entire Baptist people, as far as they were or could be interested, in one general mission enterprise. Accordingly delegates from local societies in eleven States met in Philadelphia, May 18, 1814, and proceeded to organize the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." Dr. Richard Furman, of South Carolina, was elected president, and Dr. Baldwin, of Boston, secretary. The new national organization was to meet every three years. It was not based upon the churches of the associations, but upon the societies composed of people who were really and vitally interested in the cause. Dr. William Staughton, of Philadelphia, was elected secretary of the board which was constituted to carry on the work between the conventions, and which was located in Philadelphia. Thus the best brains and the most consecrated and influential men of all sections of the country were united in the active support of the enterprise. The work was only eight years old in 1822, but already there were rumblings of that anti-mission sentiment which was soon to split the denomination in the South and constitute one of the most painful chapters of our history.

The Judsons had been accepted as the first missionaries of the new national society and had labored zealously for seven years, but so far without visible results. They were soon to become in their toils and their sufferings the inspiration of all Protestant Christendom. Rice had been made the agent of the society

in raising funds, and never was an agent more faithful and active. From end to end of the country he was traveling by the slow and painful means of that day, laying upon the hearts of Baptists everywhere the insistent and imperious call of the non-Christian world.

#### The Baptists and Education

In 1822 the Baptists had only one educational institution of significance in all America. Brown University was then just over half a century old, but there were no theological seminaries or State colleges. Such Baptist ministers as were educated had obtained their training in the institutions of other denominations, or in the homes and under the direction of older ministers who possessed libraries and some learning, or by the laborious process of self-culture. Under these conditions it is not surprising that few of them were men of learning, or that many of them were either suspicious of or openly hostile to an educated ministry. Within a very short time Rice saw that ignorance was the most dangerous foe that missions would be called upon to face. Not only must the missionaries who go be educated, but the pastors at home must be trained to teach the people the whole will of God if the great cause was to succeed. He urged the founding of a national educational institution corresponding to the newly organized national society.

In this plan he was ably seconded by other leaders North and South, notably by Richard Furman, of South Carolina. Accordingly at the second meeting of the Convention in 1817 the board was authorized to proceed to the establishment of an institution of learning for the education of ministers of promise as

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soon as sufficient funds not designated for missions were in hand. The next year the board opened at Philadelphia a literary and theological institution with a faculty consisting of Dr. William Staughton and Rev. Irah Chase. The institution, engaged in training its first class in 1819, was merged into Columbian College at Washington at the foundation of the latter institution in 1822. The story of the neglect and consequent failure of this institution is one of the sorrowful chapters of our history. It gradually declined before the later effort to found and maintain State educational institutions, which became the educational policy of the denomination. Foreign Missions thus constituted the first stimulus to education among American Baptists.

### **The Baptists and Home Missions.**

The opening and rapid settlement of the Northwest Territory, including Ohio, Indiana and Illinois, and of the Louisiana Purchase beyond the Mississippi, made it impossible for the district associations, which had hitherto been the agencies of home evangelism, to meet the new ever increasing needs. The religious and moral destitution in these frontier regions was soon appalling. Rice and others insisted that the evangelizing of these remote regions of America was equally as important as foreign missions. Accordingly in 1817 the Triennial Convention authorized its board to use a part of its funds, as it might see fit, in this

home work. Under this authorization John M. Peck and James E. Welch were solemnly set apart to this work in what is now the great Middle West, and were just beginning their apostolic service in 1822. Peck gave his entire life to this service and deserves to be set down as one of the heroes of our faith in America.

Thus in 1822 the one national society was engaged in the work of foreign missions, education and home missions. This would soon prove to be impractical causing the original society to confine itself to the work of foreign missions for which it was organized, while another national body was created to care for home missions and the policy of national education failed.

The Baptists of 100 years ago in America had won their freedom as far as the Federal Constitution was concerned, while the last remnants of the State establishments would soon be compelled to go. They were in process of unification, growth and enlargement of vision and plans, the call of the world was just beginning to sound in their ears, they were certain to grow in numbers and strength. But there were signs of heavy seas and bitter experiences just ahead. The increase of organization was alarming some of them, the call for money (a new call in multitudes of Baptist churches) was arousing suspicion, Calvinistic theology was beginning to resist the insistence upon effort

and sacrifice which characterized the advocates of missions, and the uneducated preachers were already decrying an educated ministry. Within the next dozen years there will be a split on the basis of opposition to missions, and another, led by Alexander Campbell, on the basis of a plea for the restoration of original Christianity. But these schisms will not seriously retard the growth of the denomination. Old diversions were disappearing, and the body was instinct with new life and energy. It was in a state of transition. Gradually it would turn away from polemics to the great tasks of the Kingdom, finding in work the unity and harmony it could never find in theology.

### **BAPTISTS GAIN A MILLION** **IN THREE YEARS**

**Remarkable Growth of Denomination**  
**in America is Noted in Recent**  
**Survey**

So rapidly are the Baptists of America growing that in the three years from 1918 to 1921, inclusive, their number increased by 1,000,000, according to a survey that has just been completed by Dr. E. P. Allredge, secretary of survey, statistics and information of the Baptist Sunday School Board at Nashville.

It required 220 years, or from 1639 to 1859, for Baptists in the United States and Canada to gain their first million members, the survey reveals, but the second million was gained in

the twenty years from 1859 to 1879, a period that included the Civil War and the Reconstruction Days, while the third million was gained in the succeeding ten years. The fourth million came in eight years, the fifth million in nine, the sixth in seven, the seventh in five and the eighth in three years, the total number of regular missionary Baptists in the United States and Canada for 1921 being 8,115,445.

Were the several varieties of other types of Baptists included the total would be swelled by a few hundred thousand, perhaps.

Rev. John W. Jones is giving up his work in the Delta, and Rev. Walter Jones will locate there and take up the work. Brother John will put his entire time with churches in Neshoba county.

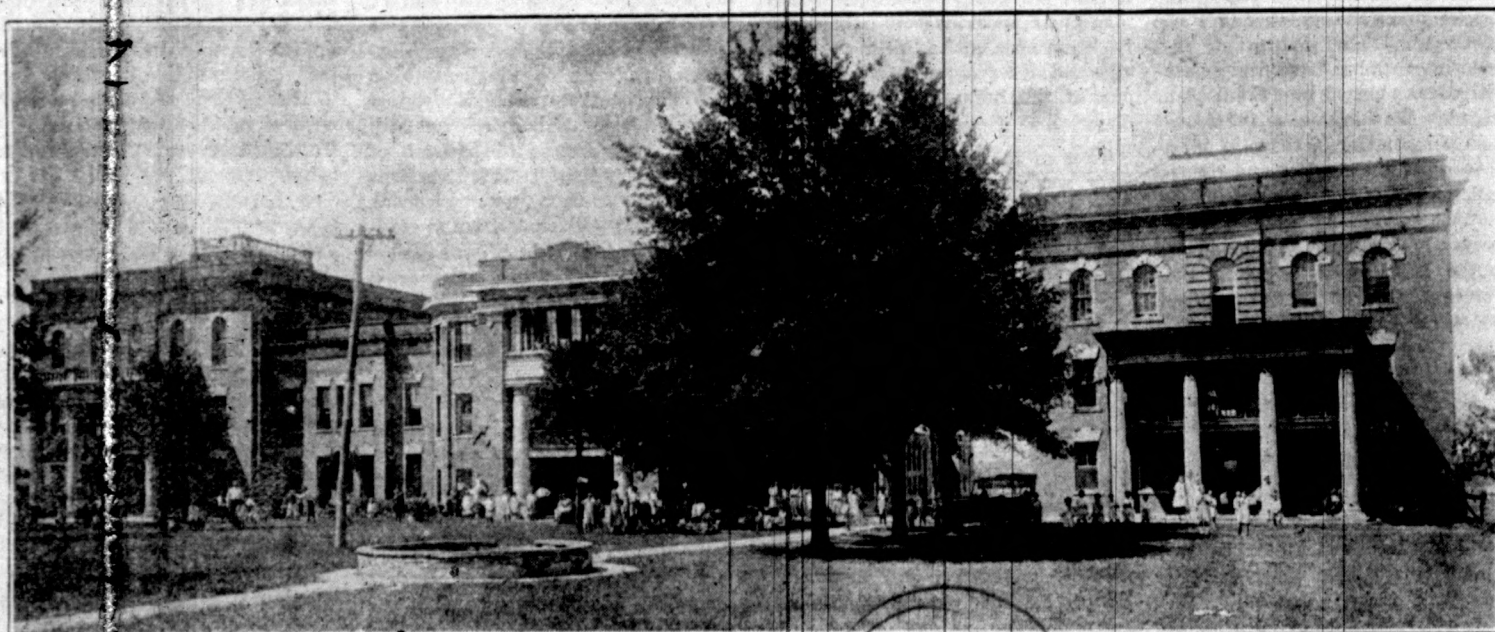
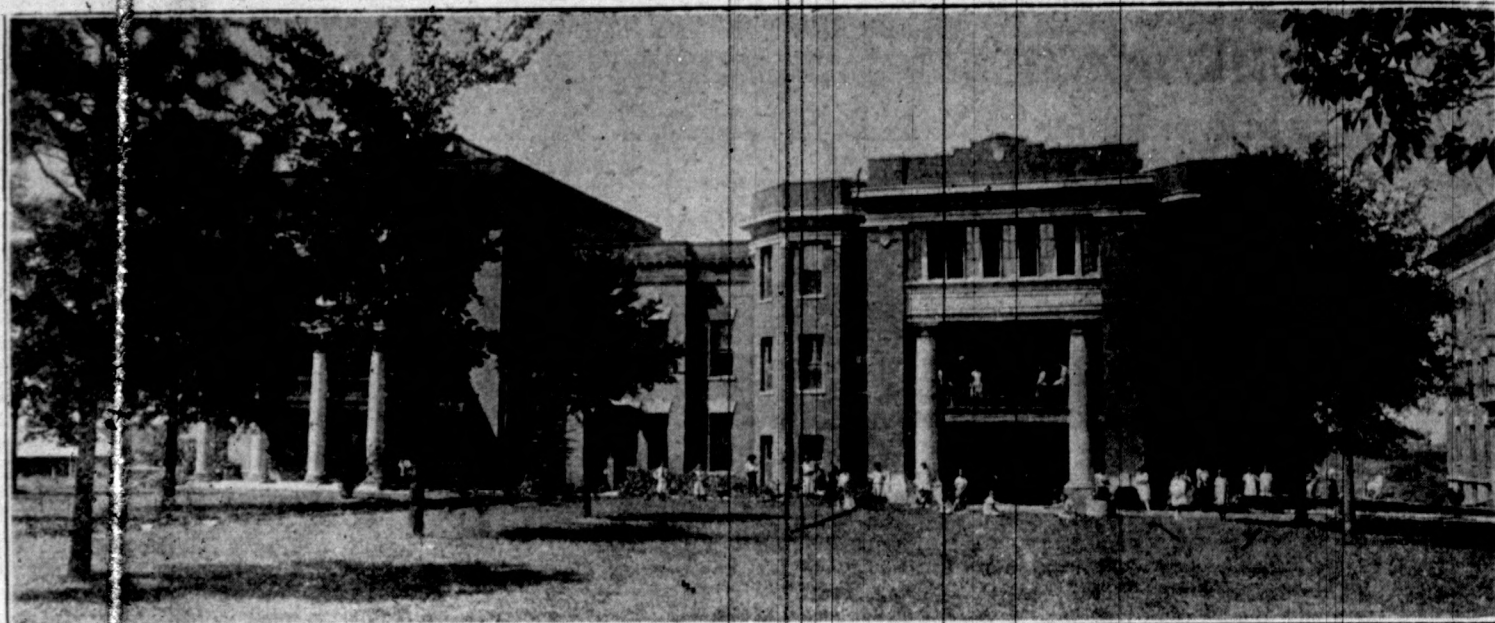


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**Baptist Convention Board, 1914-1920**

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VIEWS OF MISSISSIPPI BAPTIST ORPHANAGE

Jackson, Mississippi

**OUR BAPTIST ORPHANAGE**

Yes, our Baptist Orphanage, which has been in successful operation for 25 years, has cared for and trained more than a thousand dependent, and needy children; and prepared them for usefulness in life. We feel that no part of our kingdom work is more far reaching in its blessed and humanitarian results, than the Orphanage.

It has not only been a blessing to the thousands and more children who have come within its walls, but it has been a great factor in the development of the spirit of liberality among our people. The Orphanage appeal is the strongest of all appeals, and many in responding to its appeal have learned the joy of giving, and have grown into liberal, and happy contributors to all our kingdom work.

Our Orphanage has grown from a small beginning of three children in a rented cottage to a great plant

of its own with from 175 to 200 children. We now have 112 acres of good farm land, 65 of which are in a good state of cultivation, producing much of the food for the support of our children, and is affording splendid training for our boys in agriculture and stock raising.

We have a good dairy herd, consisting of 23 high grade milk cows, furnishing most of the milk and butter for our children. For five years we have raised all the hog meat needed for the Home, and a good portion of the lard. We have a good barn for horses and cattle, with silo, and granary and our farmer's home near by. We have our own heating plant, manual training shop, and laundry, together with four large brick dormitories, and school building, which are shown in the accompanying pictures. The pictures show—to the right Carter Hall, which is the home of our middle size girls, ages 6-14; next to the left is Jennings Hall, which was erected in 1901 and was rebuilt in

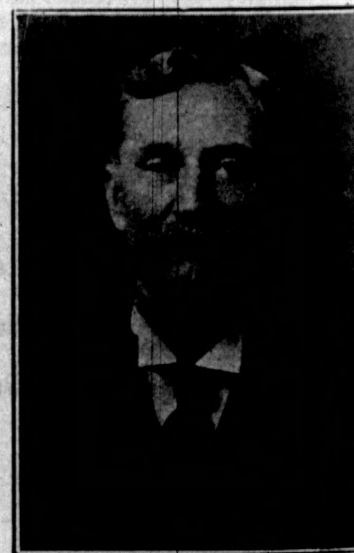
1921, adding a large porch, as shown in the picture, with large brick side piers, and two massive columns, presenting a beautiful appearance. Look at it again.

To the left of Jennings Hall and adjoining are the dining room and chapel; the last building to the left is our boys' building, which is the home of 75-90 fine boys. Just in the rear of the boys' building (not shown in the picture) is the nursery, or babies' building, a beautiful two story brick building in which 25-30 little folks two to six years old live and move and have their being.

Still further to the left of the boys' building—too far to show in the picture—is a large two story brick school house, which affords ample facilities for conducting a first-class school, which runs eight months each year.

Our Orphanage plant is conservatively estimated to be worth \$125,000. It could not be replaced for \$200,000. Come to the Fair and see

the Orphanage exhibit in the Liberal Arts Building, and you will see something of what they are doing at the Orphanage.

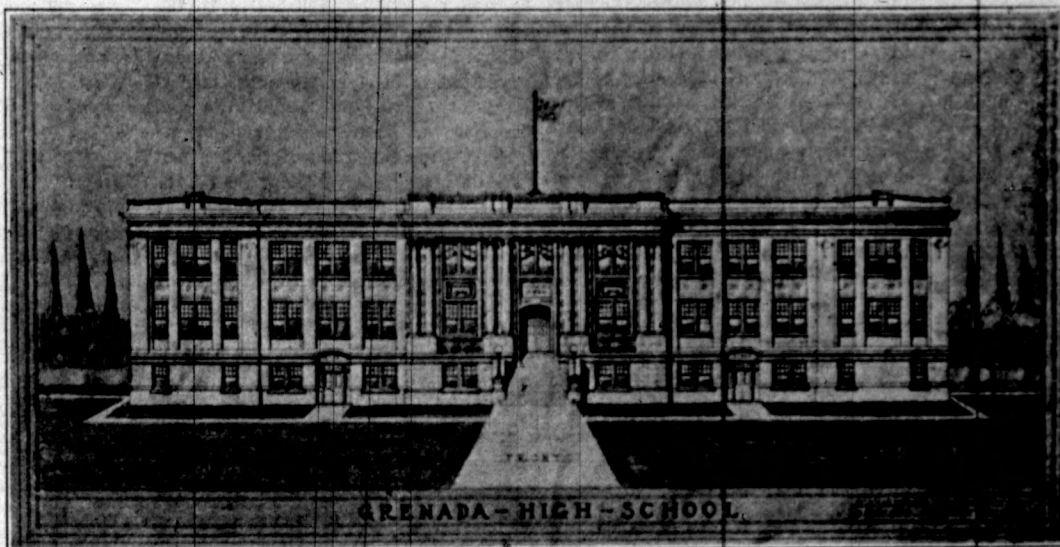


DR. J. R. CARTER, Supt.  
Mississippi Baptist Orphanage



# GRENADA, MISSISSIPPI

Come Live With us and Share our Blessings



C. E. Lockett, Contractor

We want you, Mr. and Mrs. Homeseeker, to visit Grenada, Miss., before you go elsewhere. We think you will like our town. It isn't a big town, nor a small one. It is the county seat of Grenada County and it has about 4,000 congenial people.

Grenada is where the hills and the Delta meet. Grenada has uplands and lowlands; therefore, a combination of soils such as few other counties boast. In Grenada County one can grow almost anything that grows in the Nation. It grows almost every kind of crop—wheat, oats, potatoes, strawberries, melons, all kinds of clovers, and hay, fruits, and vegetables.

But Grenada County needs more hustling farmers. Half the county is still uncultivated. It is not going to be that way always—and land is not going to be cheap always. Experience has demonstrated that the soil and climate of Grenada County are adapted admirably to cattle and hog raising and to the profitable production of almost every known crop. Using brains for fertilizer the new farmer in Grenada County finds a fortune awaits him.

Being "home folks" in Grenada, there are churches of all denominations and excellent schools. The streets are paved, there is a water plant, ice plant, electric plant, and fire department.

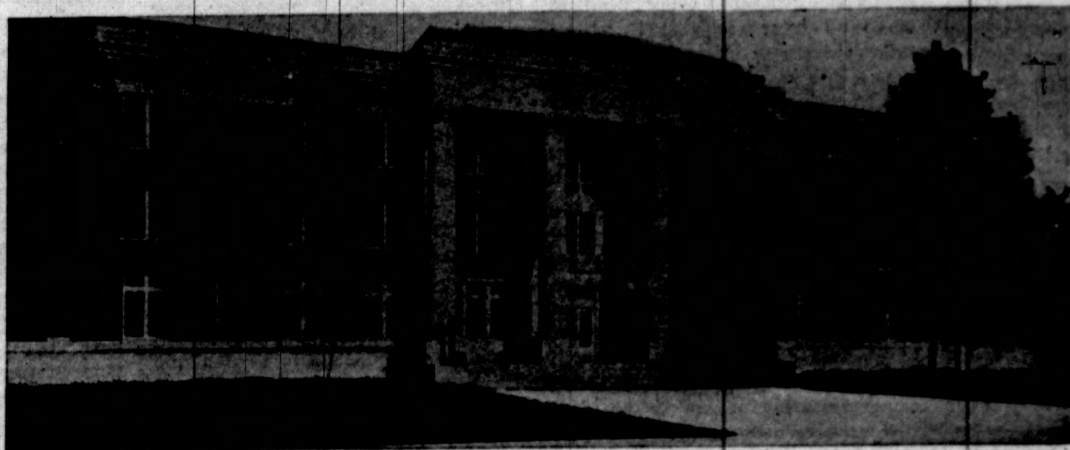
Exceptional advantages are offered for all sorts of wood-working establishments, for there are more than one and one-half billion feet of hardwood timber within thirty miles of Grenada. Among the new hardwood manufacturing businesses are the Dixie Specialty Company, Gayoso Lumber Company, Geo. C. Brown & Co., and the southern branch of the Phoenix Chair Company, of Sheboygan, Wisconsin. Several other large hardwood manufacturing concerns are in prospect. The Cotton States Serum Company, manufacturers of hog cholera serum, is located at Grenada.

Five miles south of Grenada is Glenwild Plantation, owned by Mr. John Borden, a multimillionaire capitalist of Chicago, which is one of the best stock farms in the South. The finest Hereford cattle are raised on this plantation, and it is the home of Donald Woodford, the Hereford bull which captured the senior grand championship prizes at fairs throughout the North and North-west. Mr. Borden has expended over a million dollars in improving and beautifying this plantation, and it is a model stock farm in every respect. Glenwild Plantation is easily the largest and most beautiful stock farm in Mississippi and it is well worth a visit.

Banking and educational facilities are the best in the South. Grenada is the home of the Grenada College for girls, one of the finest educational institutions in the country.

You can find openings in Grenada for almost any kind of enterprise—retail, wholesale, manufacturing, jobbing. You can buy farm land from the uncleared to the best improved at very moderate prices.

We would like for you to visit Grenada. If you cannot come, write for information about anything in which you are especially interested. The Grenada County Chamber of Commerce will be glad to help you.



GRENADA COLLEGE

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# Baptist Doctrines A Hundred Years Ago and Now

By W. J. McGlothlin, D. D., Furman University

In all vital respects the Baptist denomination holds the same position doctrinally that it held a century ago. Insistence upon the doctrine of the Trinity, the atonement of Christ, the necessity for regeneration, the spiritual nature of the church, the freedom of the soul under God, the freedom of the church from the external control in all doctrinal and spiritual concerns, the resurrection of the dead and the eternal judgment is scarcely if at all less than it was in 1822. The Baptist body as a whole was not then wholly agreed on all points of theology among themselves any more than they are now. No one acquainted with the beliefs of the body then and now can fail to recognize us as the same people.

And yet there have been among us considerable changes in belief and even greater changes in points of emphasis in these hundred years. These changes have been due in the main to a gradual fading of the Calvinistic and Arminian systems of theology, which has been going on throughout the period. A century and a half ago the theological world was sharply divided into two rival systems one bearing the name of the great French theologian, John Calvin, and the other bearing that of the noted Dutch theologian, James Arminius. The former emphasized the will and activity of God in the work of salvation; the latter the responsibility and activity of man. The former made God solely responsible for the salvation of the individual; the latter made man share in that responsibility by giving him the power to accept or reject the offers of salvation. The former made God an absolute Sovereign, leaving to man no freedom except in civil righteousness; the latter regarded man as free within limitations, having no power to initiate the work of salvation but possessing the ability to follow on as God leads.

The Baptists were divided between these two systems of theology a century ago much more sharply than at present. Calvinism predominated, especially in America, but there was a very respectable body who held to Arminianism. The importance of theological beliefs was much emphasized and the two parties had no dealings with each other. The Calvinists of the South still held the so-called Philadelphia Confession of Faith. They regarded it as the most perfect statement of theological belief in existence. They had never regarded it as binding on the conscience, as many other bodies regarded their creeds, but it actually expressed their convictions better than any other. Its rigid Calvinistic teaching can be best seen by a few quotations. "God hath decreed in himself from all Eternity, by the most wise and holy Council of his own will, all things whatsoever comes to pass." Chap. III, Sec. 1; again in Sec. 2. "By the decree of

God, for the manifestation of his glory some men and Angels are predestinated, or foreordained to Eternal Life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice." Sec. 4: "These Angels and Men thus predestinated, and foreordained, are particularly, and unchangeably designed, and their number so certain, and definite, that it cannot be either increased, or diminished." Again in Chap. X. it is said, "Those whom God has predestinated unto Life, he is pleased, in his appointed, and acceptable time, effectually to call by his word, and Spirit . . . This effectual call is of God's free, and

ed and preserved unto a salvation ready to be revealed at the last day. There was nowhere any contingency, because the whole process of salvation depended absolutely on the will and action of the eternal and unchangeable God who from all eternity had known and planned his every act.

This theology largely explains the anti-mission sentiment which was so strong in and so destructive to the Baptist body a hundred years ago. To the brethren who held these sentiments in sincerity and earnestness it seemed not only futile and foolish but even sacrilegious to attempt the conversion of the heathen by the preaching of the gospel. Indeed many of them thought that preachers had no message whatsoever to men anywhere until they were regenerated by the Spirit of God, quoting in support of this contention the instructions of Jesus to Peter beside the Sea of Galilee when he said "Feed my Sheep," "Feed my

But a change was already in progress in 1822 when our Convention was organized. The great missionary and Sunday school enterprises were compelling our Baptist people to reconsider their rigid Calvinistic theology. The evangelical Arminian movement, under the leadership of the Wesleys, had risen and spread over the English speaking world. It insisted that Christ died for all men and not for the elect only, that all infants dying in infancy and all other morally irresponsible people were saved by the atonement of Christ's death without the ministry of the word and the sacraments, that it was the duty of all Christians to present the call of the gospel to every man in all sincerity and earnestness, that God calls every man to repent and believe the gospel and gives him grace enough to render him without excuse, that it is possible to fall away from grace and be lost after having believed.

These views were being pressed with great earnestness and effectiveness. Gradually they began to affect our Baptist Calvinistic theology. The great Baptist theologian and practical worker of England, Andrew Fuller, was the first man of note, among us who began to show evidences of the coming change. He grafted the Arminian doctrine of a general or universal atonement upon the Calvinistic system and made election operate in the application of that atonement. His views created a great stir among English Baptists and later among their American brethren. By 1822 considerable changes had already come. During the century the process has continued until the theology of most Baptists today consists of a combination of the Calvinistic and Arminian systems.

The classical expression of this combination is found in the New Hampshire Confession which was adopted by the Baptists of the state of New Hampshire in 1833 and has gradually won its way to almost universal acceptance among those Baptists of America who admit confessions at all. Its most recent triumph was its adoption as the fundamental articles of the Southwestern Baptist Theological Seminary at Fort Worth, Texas. On the five points where the old systems of Calvinism and Arminianism absolutely contradicted each other it is generally discreetly silent, while the edges of the distinctive Calvinistic doctrines which had been made sharp and clear by the controversies of centuries have been dulled and blurred in the confession into obscurity or ambiguity. By this means it has made itself the great unifying and harmonizing agency among American Baptists, so far as their theology has been a cause of division among them. Most of them are now neither Calvinists nor Arminians in the old original sense of those terms. That is our theological standpoint today.

We still emphasize salvation by grace as in the old days but we add that it is through the faith of the individual; we believe in a universal atonement based upon that passage



DR. W. J. MCGLOTHLIN

special grace alone, not from anything at all foreseen in man, nor from any power, or agency in the creature, co-working with his special Grace, the Creature being wholly passive therein, being dead in sins and trespasses . . . Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit . . . so also are other elect persons, who are incapable of being outwardly called by the Ministry of the Word."

These quotations will serve to show in a measure the stiff character of the Calvinism which our fathers held a little more than a hundred years ago. To them Christ died for the elect only; the reason of election was wholly in the will of God without reference to anything which he foresaw in the creature; the creature was wholly passive, being dead in trespasses and sins, until God had regenerated and quickened him by his Spirit; the elect were infallibly called, convert-

lams". They were opposed to Bible societies, Sunday schools, temperance societies and all similar organizations, and of course, bitterly antagonized protracted meetings and all other missionary efforts whether at home or abroad. Naturally the foreign mission enterprise came in for specially caustic criticism and bitter denunciation. Every unworthy motive in the calendar was ascribed to the missionaries as well as to those who supported the cause at home. The fundamental difficulty with these opponents of missionary effort lay in their theology, which when consistently held, inevitably made them "Anti-effort" Baptists, as they were often and very appropriately called. "Effort" for the conversion of men anywhere was an absurdity, because men were dead in trespasses and sins and had no power to repent or believe or have any other spiritual experiences until they were quickened into life by the "prevenient grace" of the sovereign God.



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which declares that Christ tasted death for every man; we believe that all infants dying in infancy are saved; we believe that the offer of salvation can honestly be made to every man, and that it is our solemn duty to preach the gospel to every creature; we believe that it is the duty and privilege of every man to repent and believe the gospel. On the other hand very few Baptists have accepted the Armenian view that a true believer can lose his faith, entirely fall away and finally be lost.

A few brief quotations from the New Hampshire Confessions will serve to mark the important changes of the century and the present position of the majority of Baptists. I quote only those passages which bear on the points in the controversy so long maintained between the two great systems of theology. In section VI. the universality of the atonement is stated as follows: "We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth except his own inherent depravity and voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation."

In section IX on election it is said, "We believe that Election is the gracious purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable . . . that it encourages the use of means in the highest degree."

The section on the Perseverance of the Saints reads as follows: "We believe that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation."

Comparing these quotations, which express the prevailing Baptist faith of the present time, with the former, which expressed the faith of a majority of the Baptists a century ago, what shall we say has been the change in theology? Some features seem to me to stand out clearly. In the first place, emphasis has shifted from the sovereign will of God to the seeking love of God, a love which extends the offer of salvation to all men in an urgent invitation to accept the gospel. Salvation is free to all and it is world wide in its scope. Secondly, belief in the sole activity of God in the work of salvation to belief in the cooperative responsibility and activity of God and man in the work of salvation. Thirdly, emphasis has shifted from doctrine to life, from the intellectual formulation of systems of theological thought to the performance of Christian works. Fourthly, emphasis has shifted from the infliction of stern justice to the exercise of divine mercy.

Have these changes been scriptural and wise? Opinions will differ. Perhaps God alone knows. But one thing is certain: The changes set forth above have been accompanied by, if they have not caused, the most tremendous Christian activity for the salvation and uplift of men that the world has ever known. This theology has fruited in service.



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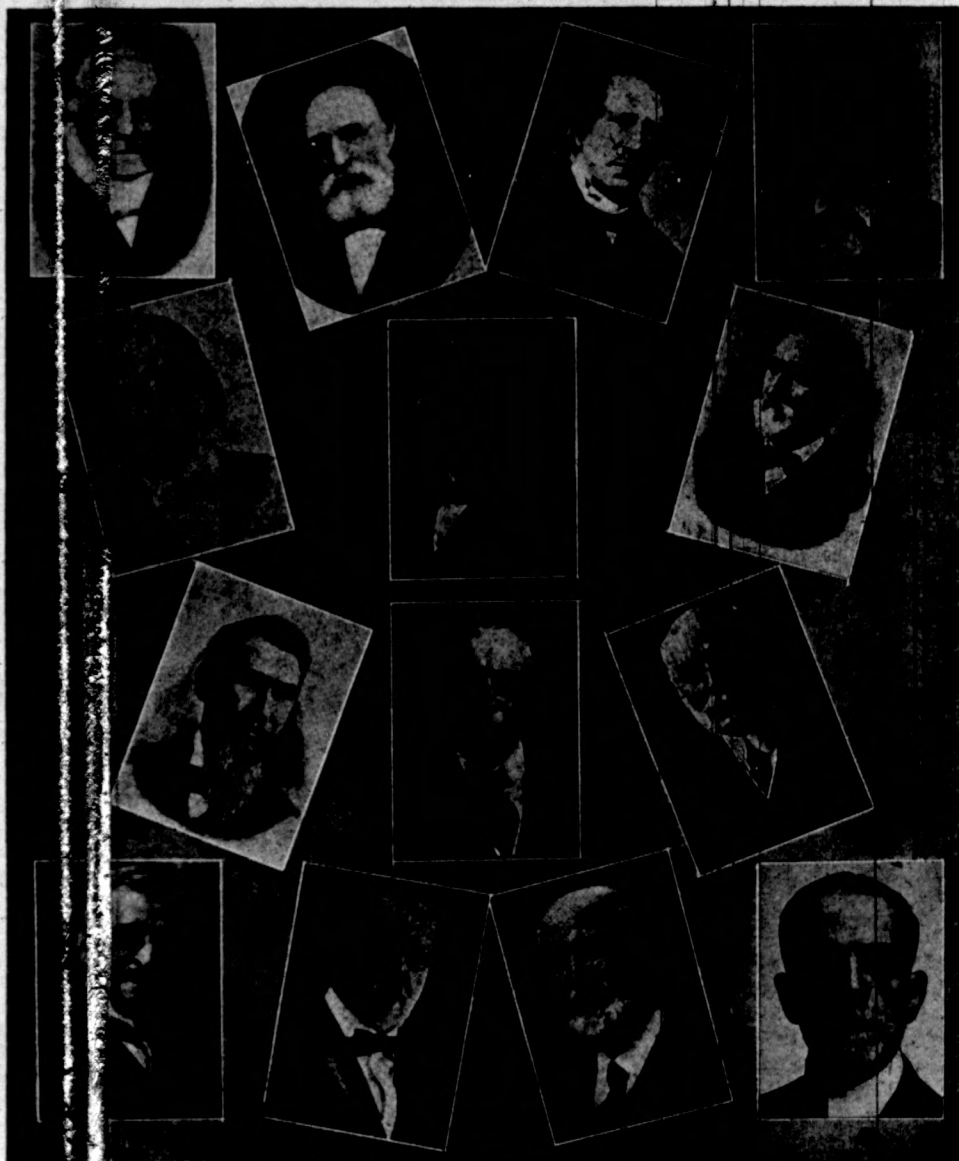
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## THE BAPTIST 75 MILLION CAMPAIGN

### How It Began and What It Has Accomplished to Date

By Frank J. Burkhalter,  
Publicity Director

In the mind and heart of many of the messengers of the Southern Baptist Convention of 1919, even before they left their homes, there was a conviction that a time had come for Southern Baptists to launch out upon a really comprehensive program for winning the world to Christ. While nobody had any definite convictions as to the details of such a program when he reached Atlanta, the mind of the messengers was nearly unified on the matter that a resolution was finally passed that the Convention authorize the projection of a movement to raise \$75,000,000 in subscriptions to an advance program covering a period of five years. The vote was a unanimous one. No individual Baptist claims the credit

for the inception of the Campaign. It is the general consensus of opinion that the movement was from God. Certain it is that the blessings of God have been poured out upon Southern Baptists in a marvelous manner and in many directions since this forward movement was projected.

When the resolution calling for the forward movement had been passed and a Campaign Commission, composed of representatives from all the states and the District of Columbia, had been named to formulate the general plan of the work and have general supervision of the movement, the Commission elected Dr. L. R. Scarborough as general director, authorized the setting up of general headquarters in Nashville, and the task of organizing for the tremendous task got under way immediately. Dr. Scarborough surrounded himself with the necessary staff of workers at the general headquarters, and the various state secretaries organized their state machinery upon enlarged lines for the task of enlist-

ing, through the district associations and the local churches, every individual Baptist, as nearly as possible, in the program of caring out the whole will of the Master to the whole world.

#### People's Vision Broadened

The effect of the movement upon at least a million Southern Baptists was marked and immediate. Rising to an enlarged vision, a new conception of world need and world brotherhood, and a new sense of stewardship of means and of life, many men and women who had been very inactive in Kingdom work before saw their duty and their opportunity as they had never seen them before and responded loyally to every claim of the Campaign. Under the leadership of the Campaign Commission and its general director a program of preparation, information, intercession, enlistment and stewardship was projected for the months of July, August, September, October, and November, all of these being preparatory to and heading up in Victory Week, the eight immortal

days from November 30 to December 7, when the local workers went afield among the members of the churches for individual subscriptions to the Campaign and reported subscriptions, which, added to a reasonable estimate of the credits that would become available during the 5-year period, amounted to more than \$92,000,000. And this result was obtained in spite of constant rain, delayed gathering of crops, bad roads, impending strikes and various other disturbing factors. Southern Baptists were looking beyond difficulties to God and He gave the Victory.

With the subscriptions to the Campaign obtained the general headquarters force at Nashville was disbanded, with the exception of the publicity director who was retained for the purpose of giving publicity to the achievements of the Campaign, serving as a clearing house for the various state offices on essential matters pertaining to the Campaign, and for the publication of general literature setting forth the accomplishments and other aspects of the forward movement.

The follow-up work of the Campaign has been carried on largely by the various state secretaries along lines inaugurated for the most part by the Conservation Commission, a body of representative men and women named at the 1920 Convention to seek to conserve the fullest possible results of the Campaign. This commission is composed of the secretaries of the general boards of the Southern Baptist Convention, the president and corresponding secretaries of the Woman's Missionary Union, the corresponding secretaries of the other commissions of the Convention, the various state secretaries and a few representative pastors and laymen chosen from the South as a whole. Dr. L. R. Scarborough, as chairman of the Commission, has given largely of his time and energy to the direction of the follow-up work of the Campaign and the conservation of its general results.

What has the Campaign achieved to date? Many will be interested to know.

It has accomplished far too much to be rehearsed in detail in the brief space allotted to this article but a few of the out-standing achievements are set forth as follows:

#### Cash Collections Reach \$35,000,000

From the beginning of the Campaign to May 1, 1922, there had been paid in cash to the Campaign the sum of \$35,152,211.69, or more than two and one-half times what Southern Baptists had given to missions, education and benevolences for the three years preceding the Campaign. This larger fund, collected for the most part under unfavorable economic conditions, has made possible a considerable enlargement of every phase of Southern Baptist endeavor and has advanced every interest of the Kingdom of God.

In foreign missions, for instance, the Campaign has enabled the Board to send out more than 250 new missionaries, add over 400 native work-



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ers to its staff, provide large additional equipment in the way of church houses, mission residences, schools, hospitals, publishing houses and the like in the older fields of China, Japan, Africa, Italy, Brazil, Argentina, Chile, Uruguay and Mexico, and enter the new and inviting fields of Spain, Jugo-Slavia, Hungary, Roumania, Southern Russia, Palestine and Siberia. This gives to the Board a practically unbroken string of mission fields that encircle the globe and a possible mission audience of 900,000,000 people, or more than one-half the total population of the globe.

Corresponding advances have been made in the fields of home and state missions. Among the outstanding

achievements in home missions are the completion of the \$1,000,000 Church Building Loan Fund, the aiding of more than 1,000 churches in building operations, the addition of many new missionaries, strengthening of the 37 mountain mission schools, the work in Panama and Cuba, and among the foreigners, Indians and Negroes, and the establishment at El Paso, Texas, of the Southern Baptist Tuberculosis Sanatorium, probably the most modern institution in America for combating the white plague. In every state the work of state missions has been greatly set forth, and the vast increase in evangelistic results shown since the Campaign began is the most gratifying result of this increased effort.

## Campaign Saves Schools

When the Campaign was launched many of our 119 Southern Baptist schools were oppressed by burdensome debts to the point where they would not have survived but for the saving power of the Campaign. The total indebtedness against these schools reached the enormous figure of \$3,000,000. These debts have been practically eliminated, improvements in the sum of \$4,000,000 have been completed or projected in the equipment of our schools, and approximately \$2,000,000 has been added to the endowment funds. The student bodies of our schools have been increased 50 per cent since the Campaign began, and the number of ministerial students and other volunteers for definite forms of Christian service shows a gratifying increase as one of the gains of the Campaign.

At the time the Campaign was launched Southern Baptists were operating twelve hospitals. As a direct result of the Campaign the number of hospitals in operation has been increased to 19, three others are under construction and four more are definitely planned. These hospitals have been enabled to complete and project improvements to the amount of \$2,500,000 (some of the funds for the improvements have been provided by the communities in which the hospitals are located) the total hospital property of Southern Baptists has a valuation of more than \$8,000,000, and last year these institutions, with

their staffs of surgeons and physicians, did \$700,000 worth of charity work in the name of the Master.

While Southern Baptists have long been active in orphanage work, two new orphanages have been added as a result of the Campaign, those in Maryland and New Mexico, much better maintenance for the several thousand children committed to the orphanages has been provided, and \$700,000 has been put into permanent improvements.

## Soul Winning Record Set

But the material results of the Campaign are only a part of what has been accomplished and is worthy of notation here. Evangelism has been fostered by the Conservation Commission from the beginning and last year more than 250,000 persons were baptized into the membership of our churches, a new record for evangelical churches in America.

Every department of church work has felt the impetus of the Campaign and profited thereby, the extent of this progress being best indicated in a comparison of the achievements of the three years preceding the Campaign with the three years of the Campaign. The gain in membership for the three years preceding the Campaign was 201,876 as compared with 392,206 for the first three years of the Campaign; there was a loss of 427 in the number of Sunday Schools in the former period and a gain of 2,512 in the latter, and a loss of 25,874 pupils in the former period as opposed to a gain of 311,718 in the latter. At the beginning of the Campaign the number of W. M. U. organizations was 15,480 as opposed to 19,485 today, while the W. M. U. contributions for the three years preceding the Campaign amounted to \$1,341,644.52, and for the three years of the Campaign \$8,786,260.24. The number of B. Y. P. U.'s at the outset of the Campaign was 4,711, while at the close of the first three Campaign years the number had mounted to 10,805, and the number of members had increased from 175,549 to 327,290. The gain in local church property for the two periods is \$11,654,454 and \$32,429,946, the total local contributions for the periods were \$34,909,591.90 and \$57,309,622.42, the totals to missions and benevolences

were \$11,706,080.04 and \$30,645,832.68, while the total gifts to all causes for the two periods were \$46,614,971.94 and \$90,095,462.36.

Some of the by-products of the Campaign that have come to Southern Baptists and which will continue to bless our people until Christ comes again are a world vision of the needs of the Kingdom, the unification of our forces, the inspiration that comes from all our forces being occupied at the sametime on a common and definite aim, and a unified budget that takes care of all our general causes, missions of every kind, Christian education, hospitals, orphanages and ministerial relief, and does not permit them to compete against each other in a popularity contest.

The accomplishments of the Campaign to date have been made possible on an expense account of only 4 per cent of the total collections, and this takes into account the cost of securing the subscriptions at the outset as well as administering the funds that have been collected. This is a very creditable showing.

## Chance for All to Help

And the results that have been achieved by the Campaign so far have been made possible by the contributions of only about 30 per cent of the total number of Southern Baptists. What if the other 70 per cent had helped? Wouldn't it have been more glorious still? Well, another chance is to be given those Baptists who did not subscribe at the outset and those hundreds of thousands of new members who have come into our churches since the Campaign was projected. The month from November 5 to December 3, has been designated Re-enforcement Month and it is the hope of the Conservation Commission and all agencies interested in the promotion of the Campaign that every church will utilize this opportunity for fully enlisting every one of its members in the Campaign through securing a cash offering at this time from all who have not previously subscribed along with a subscription for the two years that remain, and the fullest possible cash payment from all the members who subscribed at the outset of the Campaign.

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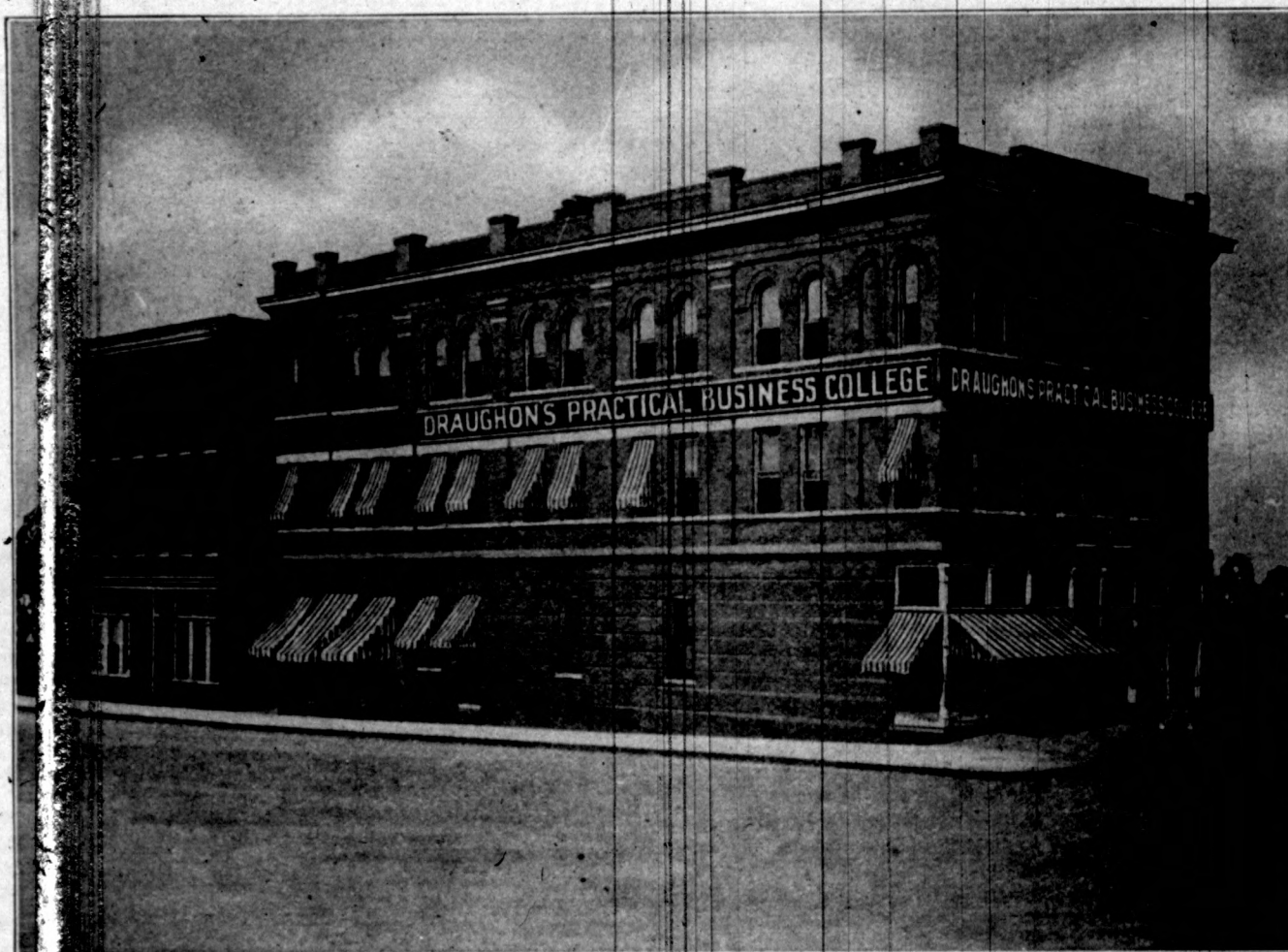
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### FRANKLIN BAPTIST ASSOCIATION

This body met with Concord Baptist church in Franklin county, September 28th, 1922. A. P. Scofield was elected moderator; C. F. Cowart, clerk; and W. H. Cain, treasurer.

The general work was represented by our chief guests, Brethren J. E. Byrd and O. N. Williams, both of whom made captivating speeches. The attendance of women was full. The turnout of people for a week-day meeting was excellent. The hospitality was most acceptable and abundant, and the spirit of the meet-

ing was simply glorious. Not one negative vote was cast during the whole session of the body.

Dr. W. A. Borum, the former moderator, retired from the office of his own accord, recommending rotation in office. We had two new churches to join.

The W. M. U. former officers, Mrs. McDonald Watkins, Mrs. J. M. Shaw, Mrs. R. L. Jones, Mrs. Theo. McKnight, Mrs. J. W. Chisholm and Mrs. L. L. Davis, were re-elected respectively Associational Superintendent, Associational Secretary, Personal Service Chairman, Stewardship Chairman, Young People's

Leader and Mission Study Chairman.

We reconstructed our program provisions. Next year we are to have only three general reports and three set discussions. We are to have the second day of the meeting two simultaneous meetings, one for the men and the other for the women. In these we will turn our attention to the education of our forces.

We also appointed a Mission Board of the Association, composed of one member from each church. We do not mean to let our Association lag in any part of the work.

We adjourned to meet next year at Ediceton at 10 a. m. on Friday before the first Sunday in October.

A. P. SCOFIELD.

Enlistment Missionary H. T. McLaurin is a very busy man these days. He is trying to visit each associational meeting in his district. He has just closed a wonderfully successful evangelistic campaign in which there were 176 baptisms. He tells the writer that he never saw people so hungry for the real Bible gospel and that he had seen more genuine conviction than he had ever seen. A great day is upon us.



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## Among Century-Old Baptist Churches in Mississippi

By Edna Watkins Hewitt

Because of the Joy and Thankfulness that fills our hearts in this good year of our Lord, One Thousand Nine Hundred and Twenty-two we are prompted to pause and look backward over the road whence we came.

Memory travels back through the corridor of the years, to the place where Baptist work began on Mississippi soil. In forest primeval, on the banks of Cole's Creek, a little colony settled. Rather than give up their allegiance to the cause of Liberty, these colonists had left their homes in South Carolina, and had come here to hew out for themselves homes in the wilds of the Natchez country.

The meagre records which preserve the history of those times are yellowed by age; the great-grand children of those pioneer settlers are old men—yet fresh and clear stand out some incidents of those early days. As we look upon the site of old Salem church, the first in Mississippi Territory, time seems to turn back in its flight. We see the stalwart settlers who dared unknown forests, endured privation and suffered indignities from the Spanish ruler. We remember the wild ride which Chloe Holt, a dauntless woman took when even brave men dared not defy the cruel Spanish governor—a mid-night ride which enabled Richard Curtis, DeAlva, and Hamberlin to escape to freedom.

When the Stars and Stripes were raised on old Natchez heights, the banner of America was hailed with loving pride and unbounded joy by the small colony. The emblem of Liberty fluttering in the balmy breeze meant freedom of conscience to the settlers. They immediately erected a large "brush arbor" where they might worship God.

It was probably 1798 when the first church was organized. Those who so gladly fought with Marion's men in the struggle for freedom, rejoiced in peace. Salem, meaning peace, they called their church.

New Hope, in Adams County, was the next church to be organized. The

date is supposed to be 1800. It was one of the five churches that formed the organization of old Mississippi Association, organized in 1806. It was in this church that Richard Curtis met with the Association for the last time. He who had blazed the way in this new country and meant so much to the first churches, at the early age of fifty-six laid aside his



armor. Other hands must carry on what he began. Years later, when again the churches assembled with New Hope church, yellow fever was raging through the country. In a foot-note in a statistical table, the clerk accounts for the small attendance: "The reason was, we were more afraid of yellow fever than the Almighty."

Bethel in Wilkinson County, was established the same year 1800. The sincerity with which these Christians lived what they professed is shown in the following resolution, which was passed in 1921: "Resolved, that the first day of January ensuing be observed with fasting and prayer for the enlargement of the Redeemer's Kingdom."

New Providence, Amite County, was constituted on the 27th of July, 1805, with twelve members. Elder Richard Curtis presided at the organization. In 1884 at an associational meeting held with this church we find the first mention of organized work among the women. Miss Emma J. Gardner was chairman of the meeting. An offering was taken (\$9.20) and sent to Valence St. Mission, New Orleans.

Ebenezer Church in Amite County, dates its organization, May 9th, 1806, with eleven members. Again we find Elders Curtis and Mercer assisting. Each year it was cus-

tomary for the Association to send out among the churches a "Circular letter". Some beautiful documents, well written, showing deep spirituality are among these letters. Each generation seems to feel very much the same about the "age" in which they live. In 1810 a letter was read in old Ebenezer Church, subject: "Religious Declension". In this letter Elder M. Hadley asks: "Have you attended your church meetings . . . ? Have you searched the holy scriptures . . . ? Or have you been too much engaged in the concerns and bustle of this world?"

In a beautiful grove, near the cool waters of Amite River is East Fork Church. It was organized the 3rd Sunday in September 1810 with twelve members. In many ways, this church has worked well. From this church have gone out some faithful workers in His vineyard.

Hebron in Jefferson Davis County was organized 1821, and Bethany in the same county dates back to 1817.

Sarepta, first known is Old Middle Fork church, came into Mississippi Association in 1810. Elder L. Scarborough was their first pastor. Tangipahoa (old spelling "Tancipah") became a member of Mississippi Association in 1811. David Edwards was their first delegate to the Association. The record shows that Shiloh in Wilkinson County joined Mississippi Association in 1811. In 1814 the Circular letter read among these churches was entitled "War". It breathes a spirit of loyalty, is eloquent in appeal, beautiful in style, and strong in faith.



Zion Hill, Amite County, was organized June 11, 1811 with sixteen charter members. In 1860 this church had the honor of having more baptisms than any other church in the association. Sixty-three were baptised in Zion Hill church that year.

The first Sunday in June 1815, nine people under the leadership of Elder Henry Humble, constituted Mars Hill Church. This was the sixth church organized in Amite County. Judging from the "queries" sent to the Association, record-

ed in old minutes, this church was, in the past, very watchful of the conduct of other churches in the Association. A long list of efficient pastors have done much toward bringing this church to the high position it now occupies. From its membership have gone out ministers, educators, doctors, lawyers and others who have enriched the world.

Providence church, in Forest County, had eight members in its organization in 1818. Elder Norvell Robertson was their first pastor. This church was a charter member of Pearl River Association in 1820. A progressive spirit has characterized this church and many efficient workers have gone out from it.

Mt. Moriah church in Lincoln County has passed the century mark dating back to 1821.

Fair River Church, Lincoln County, was organized in 1816 with Elder G. W. King as their first pastor. It has belonged to Mississippi Association, helped organize old Pearl River Association, and later Fair River Association.

Little Bahalia Church in Lincoln County, was organized in 1818.

Ebenezer Church, near Bassfield, began its record in 1819. Through all the years, this church has never been without a pastor.

Bogue Chitto Church, in Pike County, entered the Association in 1812. In its earlier days this church was called "Half-moon Bluff". As a whole, Baptists ministers have always realized the value of an education. School facilities were not within reach of our pioneers, but there were those among them who, "studied to show themselves approved". As far back as 1817, the churches-gathered in annual meeting at old Bogue Chitto church—recommended a plan to raise funds for ministerial education. An address, still preserved in old minutes, began: "Education is the subject to which we invite your attention. This next to the Gospel, is our choice theme. After religion, it is of the highest importance to the world."

East of Hazlehurst is another old church that has passed the century mark, Hopewell dates back to 1814.

Silver Creek in Lawrence County was organized April 4th, 1818 with fifteen charter members.

Baptists of early days were not



blind to the beauties of nature, again we come upon the name Silver Creek, this time in Pike County, east of Magnolia. This church began its life of service in 1814.



Old Friendship church, in Pike County, has moved its church site a time or two, but like true friendship, the church remained the same. In 1842 it sent the beautiful, though short message, to the Association: "This church is at peace with themselves."



High above the surrounding country, sheltered by stately pines, stands Mount Zion church in Franklin county. Since the year 1820 a house of worship has stood here. In

1846 the churches were gathered at Mt. Zion in associational meeting. At the close of the meeting, Elder Zachariah Reeves, (who for so long served as moderator) sang with deep feeling the sweet old hymn "Blest be the dear uniting ties." As the soft cadence of the singer's voice filled old Mt. Zion, those present clasped hands—a circle of Christian fellowship. In the silence which followed, instinctively heads bowed, and Elder Coker asked the Father's blessing and guidance through the coming year. The Spirit must have hovered near those saints on old Mt. Zion on that day! With this parting picture in our memory, we leave the century-old churches.

For a few moments we have wandered among century-old churches. This list is not complete, no attempt was made to give here a full history.

We humbly realize that the past has endowed the present with a rich heritage, a priceless legacy. In our hands has been placed a record of which we are justly proud. Living in the wonderful opportunities of today, we now face the future. May we ever feel the Divine leadership and live from day to day a larger life

of service. And, when the time shall come for us to leave in other hands, the work of our great denomination, grant that the record of our

lives may have added strength to strength, grace to grace and to Him be the glory.

#### OUR ADVERTISERS

We invite all of our readers to carefully examine the advertisements in this issue and when you have purchases to make show preference to the merchants and business concerns that have so graciously co-operated with us in making it possible for the Record to bring out this splendid Centennial issue.

Don't fail to find your place in the Grand Parade, Friday, October 20th.



REV. H. T. McLAURIN  
Enlistment Missionary District 4



REV. J. R. G. HEWLETT  
Enlistment Missionary District 2

#### George County to Organize

We are glad to have a letter from Brother Curtis Mallett of Lucedale R. 2 saying that they are soon to call a meeting of the young people of George county for the purpose of organizing a County B. Y. P. U. Convention.

Passenger—I say, driver, what is the average life of a locomotive?

Driver—Oh, about thirty years, sir.

Passenger—I should think such a tough-looking thing would last longer than that.

Driver—Well, perhaps it would, sir, if it didn't smoke so much.

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It is essential that so great a body of people shall express themselves in books. A people so mighty and growing so constantly must be a virile people with a message. The Sunday School Board is now entering upon a book making program which we hope will give expression in books to the best thought and aspirations of the great Baptist host. We believe this message ought to go to the whole world.

The books advertised herewith represent the first fruitage of this effort at a greater book making program. They are not only worth reading but they are bound in the very finest fashion, and we are sure they will be found creditable in contents and appearance.

I. J. VAN NESS,

Cor. Sec'y.

## New Book Publications

**SOUTHERN BAPTIST HANDBOOK for 1922.** By E. P. Alldredge—Secretary Survey, Statistics and Information. Red Leatherette \$1.00—Paper 50 Cents.

The second annual volume of the Handbook which comprises a comprehensive statement of our Baptist resources, activities and possibilities.

**EVOLUTION—A MENACE.** By J. W. Porter, D.D., LL.D. Price 60 Cents.

This little book is clear and concise in its analysis challenging and commanding in its discussion and will be convincing and compelling in its conclusion.

**FUNDAMENTALS OF THE FAITH.** By W. D. Nowlin, D.D., LL.D. Price \$1.25.

Dr. Nowlin has a remarkable faculty for getting at the core of things and putting his propositions clearly and convincingly. In simple language that all can understand, he sets at rest many troublesome questions. He emphasizes the essentiality of obedience, and stands four-square by the Divine plan for the evangelization of the world contained in the Great Commission. The Baptist message is rich in Scripture, and in its very essence, evangelistic.

**THE TEARS OF JESUS.** By L. R. Scarborough, B.A., D.D. Price \$1.25.

The author's name is not only a household word among the three million Southern Baptists, but he is recognized in church circles the country over as an evangelist of remarkable power. In the great Southwest where he has been actively engaged in ministerial work for twenty-five years, he is widely known as one of the most successful evangelistic preachers.

**PREPARE TO MEET GOD.** By L. R. Scarborough, B.A., D.D. Price \$1.25.

A book of soul-stirring and soul-winning sermons—making the way to Christ plain—a companion volume to "The Tears of Jesus." For twenty-five years the author has been a much-in-demand evangelist. Many thousands of people have heard these great sermons, and have been moved to accept Christ for personal salvation, and thousands of professing Christians have been persuaded to become flaming evangelists.

**YOUR BOY AND GIRL.** By A. T. Jamison, D.D. Price \$1.25.

These chapters on the practical training of the child are the result of more than twenty years of notable service in the education of the young. The author has been superintendent of the Connie Maxwell Orphanage, South Carolina, for almost a generation. Therefore, he is well equipped to speak on such a subject as the title of this book.

**THE ART OF PREACHING IN THE LIGHT OF ITS HISTORY.** By E. C. Dargan, D.D., LL.D. Price \$1.75.

The author trained under the great Broadus, Master of the Homiletical Art, is himself noted for his ability as a preacher and trainer of preachers and eminently qualified for the preparation of such a book as this.

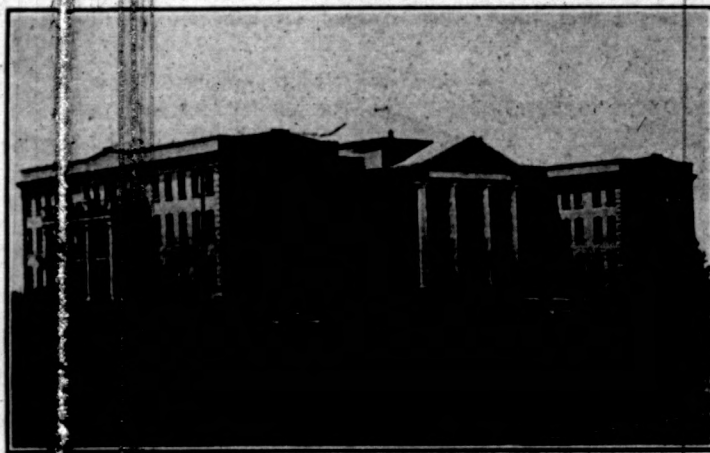
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## THE LAYMEN'S MISSIONARY MOVEMENT

By N. R. Drummond

Surely we have many reasons to thank God for the results that have come from the Laymen's Missionary Movement to our Baptist cause in Mississippi as well as elsewhere.

### Beginnings of the Movement

When it became known that a group of consecrated laymen meeting in the Fifth Avenue Presbyterian church, New York, in November, 1906, to celebrate the one hundredth anniversary of the Haystack Prayer Meeting, had launched a movement among Christian laymen to be known as the Laymen's Missionary Movement, there came a peculiar thrill to the hearts of many loyal laymen throughout the length and breadth of our great country. This movement had been born of God in the atmosphere of prayer and it was felt that it was God's call for deeper consecration and greater effort on the part of the men of our churches to give the gospel to the world. It gave a new vision of the world's needs and presented to laymen a distinct and definite challenge to meet these needs as they had not done before.

### Approved by State Convention

The matter was presented to the Southern Baptist Convention at its meeting at Richmond, Va., in May, 1907, and received the hearty endorsement of that body. It was also presented to the Mississippi Baptist State Convention at its meeting in Hazlehurst in July of the same year and was endorsed by Mississippi Baptists. At this meeting of the State Convention, a committee was appointed, consisting of S. R. Whitten, chairman, B. G. Lowrey, W. M. Conner, H. N. Alexander, and Clinton Thompson to "formulate and execute plans to push the movement into every church in the bounds of our commonwealth." This movement had thus in less than a year and at their first meetings after it had been launched received the recognition and approval of the Southern Baptist Convention and of the Mississippi Baptist State Convention and had become a part of our denominational program.

### Carried to Associations

The committee of noble laymen appointed at Hazlehurst did not take their task lightly but began at once to arouse the Baptist laymen of Mississippi to a new sense of their duty as well as their privilege to give more of their time and money to advance the cause of missions as well as other phases of church work. Members of the committee or others represented the movement at the majority of the associations at their meetings that year and met with much encouragement everywhere. Following the associations, meetings were held in individual churches in all parts of the state and the spirit and purpose of the movement discussed by members of the committee or other laymen. During that convention year thirty-seven associations adopted a program suggested by the committee for fifth Sunday meetings. A special effort was

also made to reach all of the churches with a special program during the month of April. In two associations every church was reached and the same was practically true in several other associations. The chairman and other members of the committee as well as other laymen contributed liberally of their time and in many instances bore their own expenses in visiting the churches.

The work was continued in a similar manner from year to year. A representative committee was appointed at each meeting of the convention and under the direction of this committee meetings were held throughout the state in individual churches, in associations and in larger districts. A great Baptist laymen's convention was held in Jackson in February, 1914, and one in Meridian in 1915. Splendid programs were arranged for both these meetings. Stewardship, tithing, missions and other subjects were discussed by outstanding speakers. Dr. J. T. Henderson, secretary of the movement for the Southern Baptist Convention attended these meetings and rendered valuable service on the programs. These meetings were well attended by both laymen and preachers and had great influence for good.

### Some Leaders in Movement

For a number of years the Baptist laymen of Mississippi desired a field representative who would do for the Laymen's Missionary Movement what the Sunday School and B. Y. P. U. field men were doing for Sunday school and B. Y. P. U. work. The matter was brought to the attention of the State Convention and also of the Convention Board and from time to time an effort was made to secure a suitable man. No one was secured for the work however, until the spring of 1917 when Brother N. T. Tull was secured as budget secretary and laymen's representative. Brother Tull continued in this position until the Seventy-five Million Campaign and the general enlargement of the denominational work in the state demanded most of his time in the office. During the time he served in this capacity, Brother Tull went into all parts of the state and rendered invaluable service especially along the line of tithing and the introduction of the budget into the churches.

The following have been chairmen of the laymen's committee of the State Convention: S. R. Whitten, W. M. Whittington, J. L. Johnson, N. R. Drummond, J. E. Sweaney, and O. B. Taylor. The following have also been prominent in the work: B. G. Lowrey, H. N. Alexander, W. M. Conner, Clinton Thompson, A. J. Aven, H. L. Watts, F. L. Riley, E. Godbold, J. C. Hardy, M. P. L. Love, J. L. Taylor, A. B. Kelly, Abner Polk, J. E. Austin, P. H. Lowrey, Jr., J. M. Hartfield, J. H. Ford, R. A. McCullough, A. H. Dale, H. L. Whitfield, W. I. Thames, E. Ellzey, J. A. Naul, A. J. McIntyre, Dan Bolian, J. W. McCall, Hermon Dean, N. T. Tull, J. E. Byrd, E. E. Leader, H. G. Hathorn, C. S. Longino, A. E. Scott, and many others.

The present plan is to have small

central state committee with headquarters at Jackson and a county chairman of laymen's work in each county who is ex-officio a member of the state committee. The central committee for this convention year is as follows: O. B. Taylor, chairman, S. R. Whitten, A. J. Aven, J. L. Johnson, H. L. Watts, and N. T. Tull. For the present year special emphasis has been placed on tithing in connection with the tithing campaign being waged under the direction of the laymen's committee of the Southern Baptist convention. Together with the pastors the laymen had a special conference on the day preceding the last State Convention. Addresses were made by Hon. Gilbert Stevenson of N. C. and Dr. J. T. Henderson of Tenn. and a number of Mississippi laymen.

### No Distinctive Organization

This movement has not formed a separate and distinct organization but has worked through the churches and has sought to advance all phases of denominational work in harmony with the plans of the State Convention and of the Convention Board. Many splendid results have come from this movement in Mississippi and its work has been commended and approved by the Convention all along. Among the results accomplished may be mentioned a deeper consecration on the part of the laymen, greater interest in missions and in other phases of church work, larger attendance on the part of the men on the preaching and

other services, especially on the men's Bible classes of the Sunday school, much larger contributions to all causes, making possible an increase in pastor's salaries, the erection of church buildings and pastors' homes and the better support of all denominational interests, the development of many laymen as public speakers and personal soul winners. Through influence of the movement a number of laymen have heard the call of God for special service and have surrendered to preach and to serve as workers in other lines. May God continue to lead and bless the noble laymen of Mississippi and prosper them as they plan and labor for the advancement of His cause.

Mrs. R. M. Mixon, member of the Main Street Baptist church, Hattiesburg, was the first person baptized in Hattiesburg, the rite being performed by Rev. S. O. Y. Ray. She is the grandmother of Winnie Bennett Ayers, missionary Shantung Province, China. Her exact age not given.

Mrs. Eveline Bobo Farrar, eighty, is a member of Rockport church. She says, "Only waiting till the shadows are a little longer grown."

Mrs. A. C. Hudson, Water Valley, Route 5, is nearly eighty-seven and has been a member of the Baptist church seventy years.

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MERIDIAN, MISS.



# Mississippi Baptist Sunday School Work

A Sketch By L. P. Leavell

Prior to 1902

Let us take as a starting point and as a line of dividing line the session of the Baptist State Convention at Water Valley in July, 1902.

The earliest attempts at Sunday-school extension among the Baptist churches of our State seems to be the appointment of Rev. J. T. Walne as "general Sunday-school agent" for the State, in 1867. However it does not appear as a matter of record that he accepted the agency. In 1871, there was organized a State School Board and it was located at West Point. C. S. McLeod was appointed missionary secretary and did some good work, but soon resigned. C. E. Brame succeeded him. In the fall of 1872, he visited eight associations, but the Sunday School Board deemed it best to suspend his efforts. March 9, 1873, as they failed to collect sufficient money to pay his salary.

In 1892, renewed interest in Sunday-school work was manifested in the Convention and the Convention Board was directed to appoint a Sunday-school missionary, or evangelist. The Sunday School Board at Nashville gave three hundred dollars worth of books to the Convention Board to aid in supporting this evangelist. Consequently the agitation resulted in the appointment of Rev. N. B. Hatch as Sunday-school evangelist. He began his work January 1, 1896.

During that year, the work of colportage was added to that of Sunday-school evangelism, and four men were put in the field to do work in different parts of the State. The books given by the Sunday School Board were put into the hands of these men to be sold. This arrangement did not last very long.

At Water Valley in July 1902.

The Baptist State Convention in Water Valley in July of 1902, had as a visitor Rev. B. W. Spilman, Field Secretary of the Sunday School Board, at Nashville, Tenn. He spoke to the report on Sunday-

school work. He had previously met with the committee that prepared that report and the committee incorporated into it a recommendation that a Sunday-school worker be put into the field by the Convention Board, salary and expenses to be paid out of the State Mission treasury.

At the close of this discussion, the report was adopted with the provision that "a worker be put into the field as soon as a suitable man could be secured". The result was that the call was extended that day



DR. L. P. LEAVELL

to the writer of this sketch and immediately accepted.

## My Commission

The commission which was issued to me is worth a passing comment. It was filled out and handed to me by Bro. A. V. Rowe, who was then secretary of the Convention Board. It was "Issued To: L. P. Leavell, Field, Mississippi. Salary \$1200. Date: August 1, 1902. Title: Full Instruction: Draw No Checks. Signed: A. V. Rowe, Secretary."

## First Tour With B. W. Spilman

The first thing I did after accepting my commission August 1, 1902, was to take a vacation. At the suggestion of Brother Spilman I went to Monteagle, Tennessee, and attended a summer school of Sunday-school methods during the month of August. This school was conducted by Dr. H. M. Hamill and wife of Nashville, Tenn., and Dr. Wilber E. Crafts and wife, of Washington, D. C. Needless to say, their discussions of Sunday-school work were a revelation, both as to the scope of the organization and the

preparation and obligation of teachers.

On September 1st, 1902, B. W. Spilman came again to the State for a tour of a month. I met him at Blue Mountain, where a Sunday-school Institute of three days was held. He did the speaking. After that we visited New Albany, Sherman, Cherry Creek, Tupelo, Macon, Meridian, Hattiesburg, Jackson, Brandon, Clinton, Yazoo City, Winona, Oxford and Greenwood. This was the first tour of the kind ever made under the auspices of the Baptist State Mission Board. Brother Spilman's talks were a revelation to the people.

At Greenwood we took a house-to-house canvass, or religious census, in connection with the institute held in the church. This was doubtless the beginning of religious census taking in Mississippi.

In January, 1903, it was the writer's privilege to conduct a house-to-house canvass in Jackson, resulting in a home department class of thirty members, doubtless the first in our state. During the same month, the writer visited Vicksburg and organized both a home department and a cradle roll and secured the consent of the teachers to maintain a teacher's meeting, and to study the two little books, one by Spilman and one by Moore, which were the forerunners of our present teacher training



J. E. BYRD, Secy.  
S. S. Work

course. Other cities soon adopted the normal course and organized teachers meetings.

A visit to Mt. Olive, Mississippi, on March 14 and 15, 1903, deserves especial mention as a part of this sketch. I was entertained in the home of a merchant of Mt. Olive and a teacher of an adult Bible class. His name was J. E. Byrd. I learned from him that he had previously been a teacher of a district school in the piney woods and had successfully "misrepresented" his end of the earth in the State Legislature for a term or two. The only title which he claimed for himself was "R. F. D." He kept me up half the night asking questions about the next Sunday's Sunday-school lesson. I remember that it was about Paul's Second Missionary Journey. I didn't fully appreciate him, however, until Sunday morning when I sat in his class as he taught that lesson. He had a map of Paul's journeys on the wall behind him, his Bible in his hand, and the class in front of him. The forefinger of his free hand was a pointer which made a rapid circuit every few seconds between some member of that class and that map on the wall. I had never before seen anybody put 150 pounds of steam back of a Sunday-school lesson so successfully as he did that morning.

I remember asking Mr. Byrd if he couldn't go to some of the nearby churches on Sunday afternoon to conduct teachers' meetings and demonstrate to the teachers his method of teaching a Sunday-school lesson. He said he would try to do so. I went down the Gulf & Ship Island on my tour. Coming back up I asked a man on the train as we left Mt. Olive if he knew J. E. Byrd. He said he did. I asked him how Mr. Byrd was getting on. He said he used to be all right, but here of late he had gone crazy about Sunday School work.

When the writer resigned his work with the State Mission Board to accept a place with the Sunday School Board at Nashville on July 1, 1903, the vacancy thus created was filled by the election of J. E. Byrd.

## The Growth of Institutes.

During the years 1903 to 1906 Sunday-school work was conducted on the basis of Institutes lasting from

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one to three days with a program of  
speech-making, or addresses. The  
topics discussed were organization,  
the work of the Superintendent,  
teachers' meetings, how to secure  
new pupils, the Bible, and such like.  
Under organization, only the begin-  
ners and primary departments had  
made much progress, while the Ba-  
raca and Philathea classes were the  
models for organized classes of ad-  
ults.

### The Bigger Idea

In December, 1906, the Baptist  
Sunday School Union of Nashville,  
Tennessee, attempted an Institute  
beginning Sunday afternoon and  
running through Friday night.  
The lectures began at 6 o'clock  
P. M. and continued until 9  
o'clock. Lunch was served in

the church by the various Sunday  
Schools of the city, the lunch period  
following the first two lectures. Af-  
ter lunch there were two more lec-  
tures. The lecturers for this In-  
stitute were B. W. Spilman and L.  
P. Leavell, who spoke on Sunday  
School themes, and Dr. John R.  
Sampey, who spoke on Bible themes.  
This meeting proved that the work-  
ers of the Baptist churches of a  
city would come in great numbers  
to a Sunday-school Institute if the  
sessions were held after business  
hours and lunch served at a conven-  
ient point in the schedule. Judged  
by all standards, this Institute was  
a great success, not to say a sensa-  
tion in a Sunday-school way.

Mississippi followed the pattern  
of the Nashville institute and con-

ducted two similar institutes, one at  
Vicksburg, October 10 to 14, 1907,  
and another at Jackson the follow-  
ing week. Meridian organized such  
a meeting in the Fall of 1909. That  
same Fall, Oxford conducted a sim-  
ilar meeting upon the occasion of  
their entrance into their new Sun-  
day-school annex. In 1911, Hat-  
tiesburg had a similar meeting.

### The Normal Course for Teachers

When Brother Spilman came to  
the Water Valley Convention in  
1902, he was reading the proofs on  
his little book upon Sunday School  
work and Hight C. Moore's little  
book on the Bible. When he came  
back to the State in September, he  
brought with him copies of these  
two books and offered them to the

people as a study course for teach-  
ers. Practically everywhere he went  
the teachers agreed to study these  
books and take an examination upon  
them. These books were the begin-  
ning of our Normal Course for  
teachers. The first holder of a Blue  
Seal in Mississippi was Miss Jennie  
Jarman, who at that time was teach-  
ing in Blue Mountain College. To  
Miss Jarman and her assistant in  
this—Miss Montgomery, and  
later to Miss Robbie Sumrall, be-  
longs the credit for putting the Nor-  
mal Course into the course of study  
at Blue Mountain, which was the  
first school in the State to do this.

The next two Blue Sealers in Mis-  
sissippi, after Miss Jarman, were  
Mrs. L. P. Leavell of Oxford and  
Miss Hattie Dickens of Batesville.

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Stocks and Bonds	136,649.44	Surplus	25,000.00
Due from other Banks	208,172.20	Undivided Profits	19,249.53
Guaranty Fund	4,000.00	Deposits	825,644.07
Real Estate	9,694.02		
	<b>\$894,893.60</b>		<b>\$894,893.60</b>

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In this, as in most things, the women took the lead.

At the close of the year 1903, when Brother Byrd succeeded the writer as state field worker, there were 325 holders of diplomas in Mississippi; these had completed the two books by Spilman and Moore, as mentioned above.

#### Training Schools Teaching Text Books

The year 1910 marks a distinct change in the methods of conducting training schools for Sunday School workers. It was during that year that text books began to be substituted for lectures in a large measure. The plan of using text books in a training school was first demonstrated at Fort Worth, Texas, un-

der the leadership of Rev. Harvey Beauchamp, during the week of February 20 to 26, 1910. During those same days, a twin program was carried out in the First Baptist Church, at Dallas. Dr. J. M. Frost came from Nashville out there to see the experiment. It was so successful that after that date it was adopted in all the cities which had been having Institutes of a week. In Mississippi, it was adopted at once in Jackson, Meridian, Vicksburg and Hattiesburg, as well as in towns with only one church and in all our Baptist schools in the State. Thousands of people were started in teacher training work and for some years Mississippi raced with Kentucky for first place in the number of diplomas.

#### The Era of New Sunday School Buildings in Mississippi

It was about that date that new houses with Sunday School annexes adjacent to the church auditorium were built at Winona, First Hattiesburg, Second Jackson, Blue Mountain, Columbus. The First of McComb built a separate Sunday School building entire; this was the first of its kind in Mississippi. Other church buildings with ample Sunday School accommodations have since been built in numerous places in the State.

#### Standard of Excellence for Baptist Sunday Schools

An additional incentive to building a properly adapted church house was the adoption of a Standard of Excel-

lence for Baptist Sunday Schools by the Baptist field workers for Sunday School work in the Southern Baptist Convention, and the incorporation of this Standard into the first book of the teacher training course. The Sunday School Board at Nashville sought to encourage schools to attain the Standard by offering an attractive award each year and by publishing the names on an honor roll which appeared in The Teacher from time to time. This honor roll was exploited upon a large poster at each meeting of the Southern

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J. E. SWEANY

Associate Secty. S. S. Work

Baptist Convention. In Mississippi, the Sunday Schools at Winona, Oxford, Mt. Olive, and Blue Mountain were among the first to attain the Standard of Excellence. Many others have attained the Standard as the years have gone by. It is to the credit of Pontotoc that she first made the advance Standard. As far as this writer knows Pontotoc and Columbia are the only schools in the State that have done so.

#### Additional Workers and Summer Normals

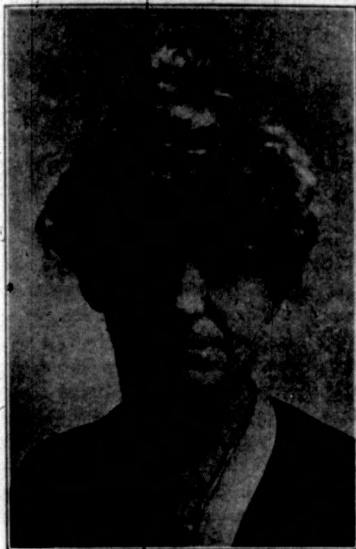
In the fall of 1912 W. E. Holcomb was elected as an assistant secretary and served most efficiently for four years, a little later Miss Minnie Brown of Pontotoc, Miss., was elected as elementary worker, who is still serving. Since the resignation of Mr. Holcomb, W. A. Chisholm and



S. G. Posey have served as assistant secretaries.

In December, 1920, when S. G. Posey resigned to go into the pastorate, J. E. Sweany was elected to take this place.

In 1918 the Sunday School Board led out in what is now known as "The Summer Rural Campaign" for



MISS MINNIE BROWN  
Elementary S. S. Worker

Sunday School work by offering to pay dollar for dollar of the expense in all of the states that would put out a force of workers to do Sunday School work in the country churches. In addition to the regular workers Brother Byrd put on a

"Summer Rural Campaign" employing fifteen other workers and spending about \$6000; training schools were held in about 45 counties. This was but the beginning. This work has grown each year in the number of workers and schools held.

For the year 1922, 27 workers were used, 53 schools taught, and awarded 711 diplomas and sum total of all awards of 1857.

#### Teacher Training in the Colleges.

It was stated above that Miss Jarman led out in the teacher training work among the students of Blue Mountain College. Under Brother Byrd's leadership, Mississippi College, the Woman's College, and Clark College, have put the norman course into their college curriculum as part of the work in the Bible department. Credits are given for this work the same as for other courses of study in the college. This means that the graduates of our State Baptist schools will be trained in Sunday School work and sent out as leaders to serve in their home churches.

#### Summer Assemblies.

Blue Mountain Summer Assembly, or "Encampment" as some call it, began in August of 1906. Sunday-school work was a part of its first program and has been given a good part of the morning work of the Assembly ever since. Provision is made for text books, conferences and lectures.

The South Mississippi Baptist Assembly, at Hattiesburg, was organized in 1912 in response to the de-

mand of workers in that section of the State. Brother J. E. Byrd has been its president from the first. It has been a spirited gathering and has featured Sunday-school work along with other activities of our churches.

#### Work Among the Negroes.

Since January 1919, Brother Byrd has held each year a two-week's normal school in the negro schools at Jackson and Natchez. From fifty to seventy five preachers attend the Jackson school each year, and an average of forty attend the Natchez school.

#### The Outlook.

The work of the past twenty years has been foundation building for better Sunday schools. The future challenges our churches to make effective the work of training workers, providing equipment, and winning the masses to the study of the word of God. Already many Sunday schools over the land have employed for full time an Educational Director. Jackson First Church has set the example in our State. No deacon, or business man can any longer direct a great Sunday School by giving it a little thought on Sunday morning. The Sunday School that functions properly from now on must have as a director some one who will be continually studying its possibilities, directing the activities of teachers, officers and classes, meeting these workers for conferences, training new and old workers thru teachers' meetings and training classes.



DR. W. C. JAMES, Cor. Secty.  
Baptist Education Board  
Birmingham, Ala.

We have the names of the following old people who are ninety years old and over: Mrs. Fannie D. Armstrong, Tupelo, 90; Dave Dean, Senatobia, 94; J. C. Droke, Olive Branch, 90; Milton Griffith, Mt. Olive, 91; Mrs. Annie Gunn, Jackson, 93; Miss Jane A. Phillips, Forest, 90; Dr. Geo. Whitfield, Clinton, 92; Mrs. Louisa Ginn, Tylertown, 93; Mrs. Sallie Smith, Blue Springs, Route 1, 97; Mrs. Mary R. Tucker, Blue Springs, Route 1, 93.

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## A MOTHER IN ISRAEL

I was born December 2, 1842, near Macon, Georgia. My father, Capt. Robert Belcher, was a planter. After the deaths of my parents, my brothers and I came to Mississippi in 1857. I lived in a boarding school at Benton for three years. During this time I was attended by my old nurse, Aunt Hicksey. At the age of sixteen I joined the Baptist Church. A few months later, I was married to Nathan Morris White. We lived in Yazoo County until after Mr. White's death.

I am now living in Grenada, Mississippi, with my daughter. I was very much interested in knitting socks for the soldiers in the European war. This was the fourth war in which I had been represented. My grandfather was in the Revolutionary war, my father in the War of 1812, my five brothers in the Civil war, and two of my grandsons in the late war.

I am very fortunate in having good health. I enjoy visiting my friends and relatives in Yazoo County during the summer months.

MRS. JETIE WHITE,  
Grenada, Miss.

The Baptist who has not paid his campaign pledge cannot read this issue of the Record and not be stirred with a new resolve to pay his vows to the Lord.



DR. J. F. LOVE, *Cor. Secty.*  
Foreign Mission Board  
Richmond, Va.

## JOHN WATSON SANDERS

John Watson Sanders was born near Birmingham, Ala., March 28, 1841. He came to this State with his father in 1853, and united with Yockanookany Baptist Church in 1860. He was baptised in Yockanookany River on the first Sunday in October, 1860, and was elected church clerk October, 1877, ordained deacon in October 1889 and elected

Sunday School Superintendent about 1872. He is still on all of these jobs although almost totally blind.

He is the grand son of William Sanders, who enlisted in the Revolutionary army from N. C. He was in the siege of Vicksburg, was wounded and left on the battle field for dead. Catholics picked him up and nursed him back to health. He is now under bond to the Lord to pray daily for the unsaved of his neighborhood.

## MRS. AUGUSTA B. HOLDEN

I have a next door neighbor, age 82, who has been a sweet, dear friend to me during the years I have lived so near her.

Mrs. Augusta B. Holden was born February 26, 1840 in Sumpter Co., Alabama. Her father was W. A. Campfield, a Methodist preacher. She was reared in Verona, Miss.; married Mr. G. W. Holden in December 1865. Baptized in 1868 in Chattanooga, her pastor being Dr. T. T. Eaton. She had been a Methodist for some time, but studying God's word could not be satisfied with her baptism nor was she willing to be immersed by a Methodist minister or one who did not really believed in immersion. She has been a widow since 1879, teaching for many years in Lee Co. Her home is now with her daughter, Mrs. C. P. Long, wife of Judge Long and she is the grand mother of our Missionary to China, Mrs Mary Bibb Long Ware, Shanghai. She is a lovely Christian character and I wish she could be at Jackson to grace the float of the "over 80".

MRS. MARY REED PEGUES

The centennial idea will be carried through the program of the state convention in a very interesting way. Every Baptist in the state should make an effort to be on hand. Look over the program on page three.

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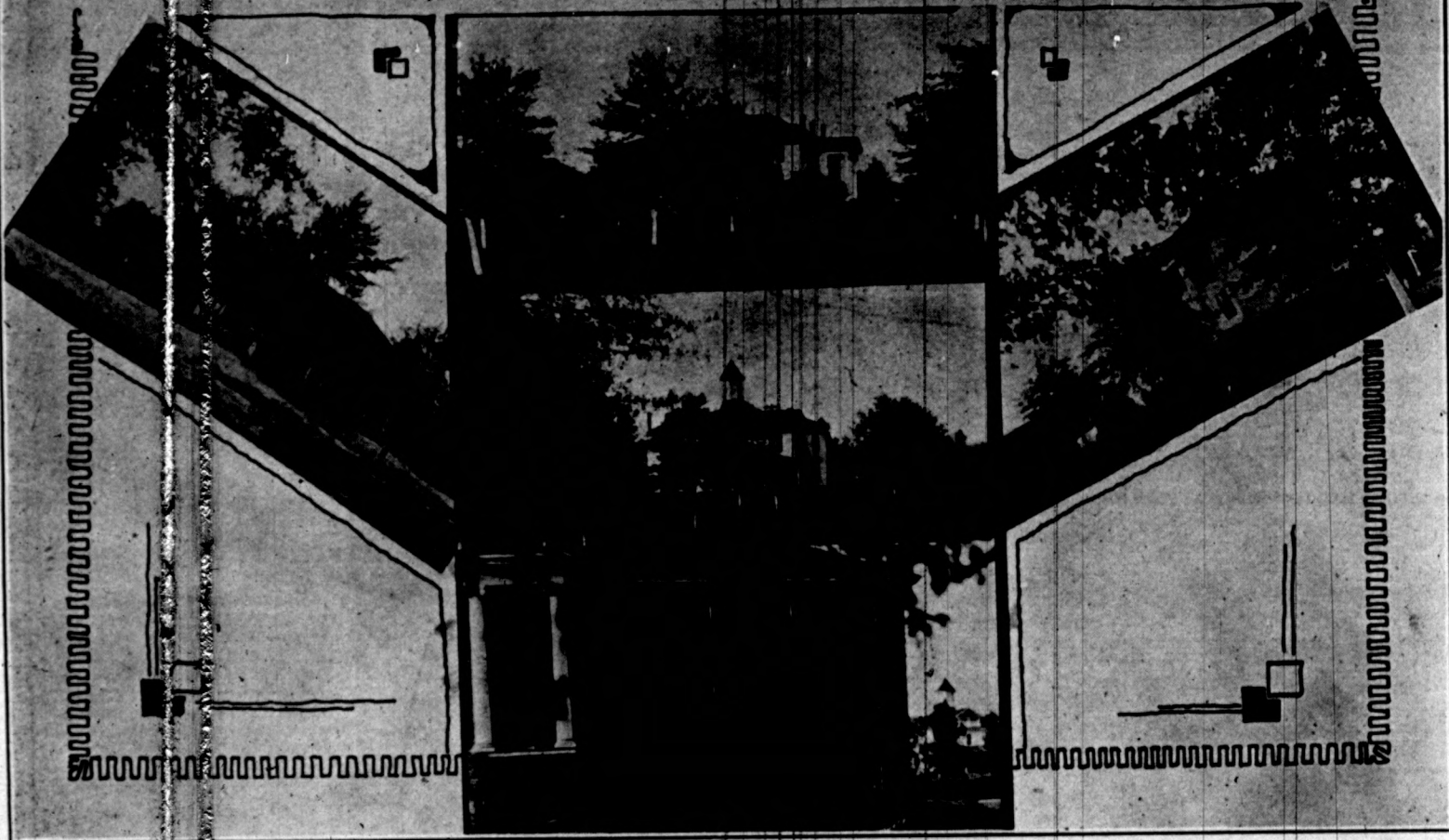
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# CLARKE MEMORIAL COLLEGE



## CLARKE MEMORIAL COLLEGE

Possibly the greatest array of Baptist brain and talent ever gathered in Mississippi was at the first Encampment at Blue Mountain in 1906. The greatest address of the Encampment, a mighty plea for Christian Education, was delivered on the last night of the gathering by Dr. W. T. Lowrey, then president of Mississippi College. In the audience was Rev. W. B. Sansing, then editor of the Mississippi Baptist. The address so impressed Dr. Sansing that at the close he asked Dr. Lowrey to reduce it to writing and permit him to publish it in the Mississippi Baptist. In a few months Brother Sansing was advocating in a vigorous way the building of a Baptist school in East Mississippi.

Later in the same year, there passed to his eternal reward one who, for years, had been the leading figure in the Baptist General Association, Rev. N. L. Clarke, whose labors in East Mississippi had been long and untiring. At the urgent plea of Mr. Sansing and of Rev. S. B. Culpepper, the Association at its meeting in 1907 at Lake-Como near Bay Springs, voted to establish a college at Newton and named it in honor of Brother Clarke.

A board of trustees was appointed and Mr. S. B. Culpepper was chosen president of the new institution. Before the next meeting of the Association grounds had been secured, three commodious buildings erected and the College had opened its first session.

It is true that it was built largely with borrowed money, but it should be remembered that the above named brethren built the College.

The date of the first opening was September 30, 1908. Fifty-five students were present the first day. On the literary faculty were four men and two ladies, namely: S. B. Culpepper, W. L. McMullan, Hal Weathersby, W. J. Shumaker, Miss Daisy Lines and Miss Sumrall. Besides these, one Miss Austin was in charge of the music department. The enrollment for the first session was 108. During this first session Boys' Home was destroyed by fire, but the young men readily found lodging in the homes of Newton and before the opening of the second session a larger brick building had been erected.

The College took on a steady growth from the beginning. Mr. Culpepper remained president three and one-half sessions. It was during his administration—session of 1911-1912—that the enrollment reached its highest point of 254. A strong faculty was maintained and a high class of work was done.

Soon, however, the College began to need substantial aid. Bonds had been sold for the erection of the original buildings. There was no source of funds with which to pay these bonds. Besides, though the number of students was growing, the charges made were not sufficient to pay the faculty that it was necessary to maintain. Thus from year to year the obligations of the college grew. After the resignation of President Culpepper, Vice-President

M. F. Bush managed the affairs of the institution for two years, L. G. Gates being president in absentia one year and N. R. Stone the other.

It was during this regime that the appeal was made to the Baptist State Convention to take over the college. The appeal was brought before the Convention in its session at Columbia in 1913. Those were the days of the celebrated Clarke College quartette. While the matter was before the Convention for consideration the Quartette was called for. After their singing the question was put, and the Convention voted to take control of the College, assuming certain of the indebtedness. A new board of trustees was appointed, which on March 17, 1914, received the institution from the board that was appointed by the General Association.

Already, Dr. M. O. Patterson had been identified with the Institution. He was made president and presided until the close of the session of 1914-1915. Since that time the presidency seems to be a two years' tenure of office. Dr. R. A. Venable, Rev. Bryan Simmons and Dr. T. A. J. Beasley each served two years, and John F. Carter, the present incumbent of the office has been president two years.

With no endowment and no source from which to draw funds to supplement running expenses, the only alternative was to increase the charges. The inevitable result has been a falling off of students and thus a curtailment of the usefulness of the institution. The enrollment for the last six or seven years has

ranged between 100 and 150, decrease due to Agricultural High Schools which charge no tuition and furnish board at cost.

Hal Weathersby now of Louisiana College, L. T. Dickey now of Bowling Green Business University, C. D. Johnson now of Baylor University, H. C. Cox now of Hall Moody College and a large number of others have been members of our faculty.

Our student bodies have made a creditable record in the lines of study endeavor. We have won debates over some of the best institutions in the state. On the athletic field our teams have done themselves credit. In this connection may be mentioned the work of the literary societies and the publication of the Seer, all of which work has been of a high order.

One of the very gratifying features of our institution has been the way the graduates have made good. A large number of them have been inspired to attend higher institutions of learning. These have become leaders in their different lines of endeavor. Quite a number have undertaken the problems of life with only the training secured here, and these are succeeding in a way that is truly wonderful. Possibly no other school can show so high a percentage of graduates who have attained success and prominence.

The president is now supported by a strong faculty. Our work is fully accredited. The present session bids fair to be above an average in attendance and superior to any in the character of work done. The only problem is lack of funds.



A denomination of millions should think in millions of dollars when she measures the needs and claims of her sons and daughters for the best educational advantages. We have barely touched our resources which are increasing so rapidly. My people shall be willing in the day of my power." It is a willing people that makes the day of God's power. Dying Elisha gave to king Joash the secret of success against Syria when with his hands upon the king's hands he bade him shoot the arrow of the Lord's deliverance and the arrow of the deliverance of Syria. It was not the smiting on the ground thrice that was to secure the victory but the smiting five or six times. Our people should do great things because they attempt great things in the

name of the Lord with His hands laid upon them.

I would bet my money on a graduate of a college of liberal arts who had decided to go into engineering and had never studied engineering a single hour rather than on a graduate engineer without this liberal outlook I would rather take a man who goes out from college without any training in the specific things that lead to medicine than the man who has spent two or four years of that time in a medical school and failed to get this fundamental training.—President E. J. James of the University of Illinois.

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Mortgage Loans on Real Estate.....	261,352.66	Reserve for Unadjusted Losses.....	64,156.30
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Certificates of Deposit.....	15,382.16		
Accrued Interest.....	9,903.99		
Agents' Salaries.....	195,818.50		
Due from Re-insurance Companies.....	68,306.00		
	<u>\$1,005,026.24</u>		<u>\$1,005,026.24</u>
Total Assets.....			\$1,005,026.24
Agency Net Premiums Written for Year Ending			
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# Some Who Have Presided Over the Convention in Past Years



B. WHITFIELD  
1833-1843



D. E. BURNS  
1859-1867



J. G. HALL  
1886-1889



W. H. HARDY  
1880-1885



A. A. LOMAX  
1893-1899



H. C. CONN  
1901-1902



H. F. SPROLES  
1903-1905

## The Baptist State Convention---A Hundred Years of History

By Mary Ratliff

(The writer would suggest to those who would like to pursue this history in more detail, the following: "History of Mississippi Baptist State Convention", by John T. Ruck, "History of Baptists in Southern States", by R. F. Wiley, "Complete History of Mississippi Baptists", by Leavell and Bailey, "Abstract History of the Mississippi Baptist Association," T. C. Schilling.)

First things are nearly always interesting and important because they are indications of the trend of what was to follow.

"From 'Protestantism in Mississippi' by John G. Jones we learn that the first public non-catholic worship in the state was held at Natchez soon after the Spanish Government had given place to that of the United States, March 30th, 1798.

He says: "Soon after the Spaniards left, the Americans erected a large brush arbor and supplied it with a temporary pulpit and seats and invited Rev. Mr. Chaney to preach them a sermon under the Stars and Stripes, which he did to an immense congregation.

The first Baptist Church in Mississippi was called Salem, meaning Peace. We appreciate their choice of a name when we read of the persecution they had endured from the Spanish Government and the Established church which had just passed out of power. Henceforth they could worship under their own vine and fig tree or Tabernacle of luscious green boughs, as their conscience dictated, with none to make them afraid. Baptist should not forget that a negro woman risked the dangers of dismal swamps, wild animals, hiding Indians, highwayman and the threatened penalty of being sent to the silver mines of New Mexico for life, by Gov. Gayosa de Lemos, to carry provisions of food, clothes, and money to the three leaders of this band of Baptists, Mr. Richard Curtis, William Hemberlin and Stefan de Alvo, who had escaped the officers sent to arrest them for holding services according to our faith, and who were concealed at a friend's house on Little Bayou Pierre near where Port Gibson now stands. Perhaps some day we will establish a Theological Seminary for the preachers of her race and name it 'Chloe Holt Seminary.' For with this aid they made their way back to South Carolina and there Richard Curtis received his ordination, which later, as we shall see, enabled him to organize and shep-

herd the first Baptist Church of which we have record in our state.

Truly "God moves in a mysterious way" and even "the wrath of man is made to praise Him."

It is recorded that: "On the return of Richard Curtis to his home in Natchez country, the voice of the oppressor had ceased in the land. The Stars and Stripes had been thrown to the balmy breezes that fanned old Fort Rosalie and liberty of conscience was proclaimed to all. The, hitherto, oppressed and down trodden Baptist community, met in

Hope, Bethel, New Providence and Ebenezer were the churches represented and that there were ten messengers besides the clerk. The statistical report for the year shows: 3 baptisms, 18 received by letter, 1 exclusion, 8 deaths and a total membership of 196. No contributions were mentioned. This might be called the first state Convention for it comprised all of the churches in the state. In 1822 an organization intended to operate as a General Association was put in operation, but was formally dissolved

tional evidence that it is the prostitution: "The document bears induction of the lamented Vaughan and is with very slight changes, the constitution of the present day." (1858). Rev. Ashley Vaughan was elected President. The six Vice-Presidents were: Charles Felder, N. R. Granberry, Benjamin Whitfield, R. G. Green, N. Robertson and Joseph Morris.

S. S. Latimer was Corresponding Secretary, Stephen Dodge, Recording Secretary and T. S. N. King, Treasurer.

The object in forming a Convention is still our object in continuing it. It is thus expressed by the Mississippi Association in calling for a Convention. "That this Association deem it important that the Baptists in this state should unite in Convention by delegates at a proper time and place to take into consideration the adoption of some systematic plan by which the efforts of our denomination may be united, her resources drawn out, the gospel preached to the destitute, religious information disseminated, and such other objects as may be important to the advancement of the Redeemer's Kingdom promoted." Could these wise, far-seeing, brethren attend our next Convention and hear the reports of the year's work would they be satisfied that we have adequately "Carried On" the work they began so long ago?

The first annual meeting was held in Palestine church in Hinds county. Recently fifty members of the Flying Squadron of business men of Jackson held one of their testimony meetings in this church and I could almost feel the presence and the approval of these godly men of 85 years ago.

In 1837 there were ten associations, 107 churches, 92 ordained Ministers, 7 licensed preachers, 235 Baptisms and a total membership of 4865.

Just before the war between the states in 1860 the following note appears in the minutes: "So few of the letters give either the amounts contributed or the statistics of the churches, that it is impossible to give anything like a perfect statistical table. We have therefore omitted it altogether."

Soon after the war a report to the



DR. A. V. ROWE, Pres.  
Baptist State Convention  
(Cor. Secty. Baptist Convention Board,  
1893-1913)

Conference and under the superintendence of their beloved Richard Curtis who presided as moderator they completed their organization, in due and ancient form, as a regular Baptist church." This was probably in the summer of 1798. "It stood in the upper branches of the South Fork of Cole's Creek, in Jefferson County, on what is still known as Salem Road", eighteen miles northwest of Natchez. The first association in Mississippi is supposed to have been formed at this church in 1806. The next year the minutes show that Salem, New

about 1829. This was the first Mississippi Baptist State Convention. About seven years afterward the Convention, as now organized was constituted.

The first meeting was held on the 23rd, and 24th., of December 1836, in the Baptist church in Washington Adams County. The delegates were: N. R. Granberry, from Palestine church; Ashley Vaughan, from Clear Creek; R. G. Green, from Lexington, Lee Compere, S. S. Latimer, T. S. N. King, and L. B. Holloway, from Bethel Association.

Dr. Carey Crane says of the con-



Convention says: "Where large congregations once gathered; where the gospel was proclaimed and the voice of prayer and praise were heard, silence and desolation now reigns. Houses dedicated to the worship of God have become the abode of bats and owls. These things make our hearts sad. But as the Lord has visited many of our churches with gracious seasons of refreshing from His presence, we hope and pray that the time is not far distant when all these waste places shall again be cultivated."

Would that I could give the names of those valiant men who from 1865 to 1877 faced such discouraging situations with so much forgetting of self and so much work and wisdom and did the "rescue work" that was daunted, their courage was sublime and their reward can be measured somewhat by the report of the Convention of 1921: 63 Associations, 1682 churches, 181,862 total membership, \$4,099,017.44 value of church property, and \$1,618,003.77 contributions.

Dr. Sproles said in 1910: "With faith in God and confidence in our brethren we have gone forward with the work."

#### Orphanage

The Convention in 1864 bought the property known as Lauderdale Springs and started a Home for Confederate orphans which was maintained until 1875. Hundreds of children whose fathers had laid down their lives for their country had been tenderly cared for and had gone out to lives of usefulness. Mr. W. J. Wallington was an assistant and he says of the closing: "I well recollect the deep anxiety felt by us in its latter days and with what crushing effect the end came. The railroads and telegraph companies kindly came to our aid, and enabled us to find homes for the 105 helpless orphans, from Jackson, Tenn., to Vicksburg, and from Shubuta to Grenada." One of them came to live in the home of this writer and though a tiny child she still remembers her grief when the brothers came to take "Cousin Bettie" to the home in South Mississippi that they had made for her.

On July 18th, 1894 the charter for the Mississippi Baptist Orphanage was obtained. While it has always been supported by membership of the Baptist churches and was inaugurated through the Baptist Record, it was not until 1903 that the Convention took charge. Mr. Foster pays this tribute to his wife and others: "There have been most excellent and consecrated helpers—Misses Ida and Callie Flowers, Misses Parnel, Shaw, Wynn, and others who have wrought nobly and well and who deserve great credit; but to no other human agency does the orphanage owe so much as to Mrs. Foster."

Dr. Carter, the superintendent for 19 years in his report to the Convention 1921 says: "When we review the years work at the orphanage and consider the faithfulness of the helpers and the general management and note the splendid progress being made by our children and the

many tokens of a kind providence, we lift our hearts in gratitude to our Heavenly Father for his blessings and favor. The total receipts from all sources the past year were \$30,519.83. 175 children were cared for 27 returned to parents or relatives, 6 were in college and 7 in High School."

#### Agent Ministers

In 1881 the Convention appointed a Board of Sustentation to care for aged Ministers and their families and orphans of Baptist Ministers. Of course, the Orphanage now cares for the latter. When the Convention Board was instituted the Board of Sustentation was merged into it. There is no more worthy object of the Convention. It is hoped that the apportionment of the 75 Million Campaign fund, with the Relief and Annuity benefits will more adequately meet the necessities of those who have given their best days to the furtherance of our cause.

#### Denominational Papers

The first Convention adopted a resolution in favor of the "South Western Religious Luminary," which had been published for two years by Ashley Vaughan. In his last editorial he says: "Prejudice against benevolent plans have, to no inconsiderable extent, been removed: more enlightened views are entertained of the cause of education and missions and throughout the state, more sympathy felt in each other's trials and toils."

The next paper, "The Mississippi Baptist" was established in 1846 and continued until 1862. No doubt it contributed a large share to the development of every cause of the Convention during that period. In 1858 we find a report that has been too often repeated but we hope has passed never to return. A debt of \$1800 was reported. \$1925 was pledged for its relief. If there had not been \$5471.85 of unpaid subscriptions this pledge would not have been necessary.

At the Convention in 1869 Dr. J. R. Graves proffered one page of his paper "The Baptist" which was accepted and found very useful for eight years, edited by Gen. M. P. Lowrey, who was at the time President of the Convention.

In 1877 "The Baptist Record" was projected by J. B. Gambrell and M. T. Martin. There have been changes in the ownership, editors and in the name, but it is still our "Baptist Record" devoted to every Kingdom interest, now the property of the Denomination, housed in our own building and printed by our own press, edited by our own, Dr. P. I. Lipsey.

With the rise of the Laymen's movement there seemed to some to be a need specially adapted to the laity: so Dr. W. A. Hurt, published "The Baptist Layman" from 1890 to 1898, when on account of failing health he sold out to the Mississippi Baptist Publishing Company, and consolidated with "The Baptist," afterward the "Baptist Record" aforementioned. This paper was very popular and had at one time a large subscription list.

#### Ministerial Education

Ministerial Education began under the auspices of Mississippi Baptist Educational Society two years before the organization of the Convention. The first step in that direction by the Convention seems to be in 1848 when: "The Board of Directors report that appropriations have been made towards the education of J. T. Powell, W. B. Gallman, at Mercer University and Jesse Hollis at Georgetown, Ky." At the next Convention held at Raymond, Ministerial Education was the principal theme of discussion, which was followed the next year by accepting Mississippi College, which has educated so many of ministers in this and other states.

In 1870 the Board of Ministerial Education was organized and Mr. James Nelson whose work in behalf of the young ministers had been phenomenal, became its first Secretary. However, Dr. J. A. Hackett was the originator of the Board of Ministerial Education. He has been a useful member of the Convention for 63 years. It has its vicissitudes but the report of 1920 bore the good news that not only was there no longer a debt but a balance in the

still rejoices that: "The Lord helped me to lead in building a house for the first 'self-help club' of our 'Preacher Boys'."

Later young Bethea left \$500.00 for another cottage, thus living in the lives of others though dead in the prime of his youth.

Dr. Robert Kells in 1889 left a legacy to build a memorial brick cottage in honor of his deceased wife, Mary Phillips Kells. The same year Mrs. Manes of Brooksville made a bequest amounting to \$850.00 and James Dennis at Hernando left in his will a good amount to be paid upon the death of his wife.

These are only a few of the many helping souls in the cause of Ministerial Education.

The first mention we find of the Baptist Theological Seminary was in 1866. While it was still at Greenville, S. C., a subscription was taken amounting to \$400.00. This was probably the first of many contributions, for the Convention has ever been its loyal supporter. It is also in hearty accord with the Southwestern Seminary at Fort Worth, Texas and the Baptist Bible Institute in New Orleans, La.

#### Woman's Work

We may be sure that in all the "First things" we have been writing about, women had a share.

As early as 1837 there was a Ladies Society in Brandon and Palestine churches. No doubt there were others of which we have no record. T. S. N. King was a delegate from Brandon Female Missionary Society to the first convention and for two succeeding years.

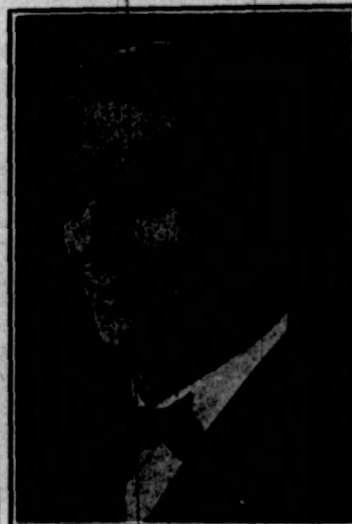
In 1842 the treasurer of the Convention reported the sum of \$5.00 received from the Female Benevolent Society of Jefferson County the first county organization of which we have record.

In 1858 the young ladies of Amite Female Seminary were reported as contributing \$15.70 to Foreign Missions. There was also a Society in Central Female Institute before the war between the states.

The first concerted movement of the women of Mississippi was of the churches of Carrollton, Duck Hill, Goodman, West, Winona, Valden, Mt. Nebo, Kosciusko and Raymond to build a chapel in China and support a Bible woman.

So rapidly did Societies multiply and so signal was the work that in 1877 on motion of Rev. R. A. Cochran a committee was appointed by the Convention on Woman's work for Missions. The committee suggested that: "Contributions and the amount of work performed by them be reported through the churches as a part of church work." This has been done ever since as the ladies have never had a wish to be other than a part of the church, "the bride of the Lamb of God."

The Central Committee for Woman's work was appointed by the new Convention Board in the year 1885. So the real organization of women began with the reorganization of the Convention work and they have prayed, planned and worked together ever since.



DR. JOHN T. CHRISTIAN,  
Cor. Secty.

Baptist Convention Board, 1887-1892  
treasury of \$272.76. Though last year reported a debt we remember that it was a very hard year in financial circles and look for another encouraging report this year.

I fail to find when the first "cottage" was built but in 1878, three men agreed to raise "without pay" a sufficient amount of money to erect two more cottages for the use of the ministerial students. Those men were W. S. Webb, J. B. Cambrell, and M. T. Martin. Time and space would fail me if I should start to even mention the things these three men have done for the denomination "without pay". All three are now enjoying the reward in the Heavenly Home.

We notice the next year a bequest of \$500.00 by Mrs. Sarah A. Pinkhard which was used in building a cottage. Nelson Cottage was built in 1885 by the Woman's Missionary Union, Auxiliary to the Convention led by Mrs. W. T. Ratliff, of Raymond, who now in her 87th year



## Salutations and Thanks

Mississippi Baptists we salute you in the Lord, and congratulate you on your century of splendid Baptist activities.

For forty-four missionaries and generous support, the Foreign Mission Board wishes to thank you.

Mississippi Baptists gave to our Board last year about the same sum all our Southern States gave to it in the 50th year of its history.

May the Lord multiply you and bless you and make you a still greater blessing.

## Needs and Appeal

Need never stalked the earth more blear-eyed and gaunt.

Opportunities for preaching the Gospel under favorable conditions were never so numerous.

Our fields of labor were never so widespread. The ripened grain in golden harvest fields falls to decay for lack of reapers.

The strain on our missionaries was never so great.

Better success never attended the efforts of our missionaries.

Every element in our foreign mission situation calls for reenforcement both of men and means

**Foreign Mission Board of The Southern Baptist Convention**  
**Richmond, Virginia**



Missions.

Indian, Domestic and Foreign Missions received, at each session of the Convention, careful, prayerful consideration but the best laid plans in the early days were hampered by lack of men who could devote their time as Missionaries, besides all of the other difficulties of pioneer days.

The first General Agents were really missionaries as there was very little clerical work for them to do.

Among the early names are those of T. S. N. King, H. D. F. Roberts, D. R. Campbell, S. S. Parr, N. R. Granberry and S. S. Latimer, who seems to have served longer than any of the rest.

As early as 1838 R. G. Green is reported as having done Missionary work: "North of Big Black River." Eld Moses Crowson is reported as having worked constantly and successfully in 1842.

In 1845 the American Baptist Home Mission Society refused to commission any slave holder as a Missionary, so the Convention dissolved connection with it and created two Boards, one at Vernon with D. R. Campbell Chairman and W. J. Denson Secretary, the other at Grenada with Dr. H. N. Edmonds, Chairman and Eld. J. G. Hall, Secretary.

J. F. Harriek was appointed Missionary to the Indians of the State in 1851. Eld. H. E. Hempsted is reported in 1852 as having been secured as Missionary on the Gulf Coast.

The next year the Board reported that Jackson, Natchez, Brandon, Vicksburg, Yazoo City, Holly Springs, and the Coast Mission had been occupied and that Jackson had returned the money sent as it was no longer needed.

In 1857 the Board was directed to secure the services if possible of Eld. William C. Buck, as general Agent and Missionary to solicit contributions and strengthen the weak churches.

From time to time it was reported that the associations were doing Mission Work in their own borders, but there seems to be no itemized account. We can appreciate the value of our present fine organization which enables us to know what is being done in the entire state. During all this time there were also regular reports of contributions from the Convention to the Marion Board and also to Foreign Missions.

In 1869 Eld. M. P. Lowrey, who had been elected State Evangelist the year before, reported \$2,000 for Domestic Missions instead of the few hundred which had been the usual contribution up to this time. At the session of 1871 it was shown that the Marion Board had expended \$777.40 more in the state than had been contributed by it. Two Boards were appointed to cooperate with the Marion Board for Domestic or Home Missions as it came to be called, and with the Foreign Mission Board at Richmond. They were located at Ripley and Canton.

These continued until 1873 when:

"It was recommended that the Convention appoint a Board on State Missions, which should have charge of the Mission work in the bounds of the Convention." Since this is the beginning of such enlargement that it is impossible to follow in detail as has been partially done heretofore, the personnel of this Board is given. It was a wise selection and many faithful workers have served upon its since at their own expense and with no hope of reward except joy in the accomplishment of bringing the Kingdom nearer. They were: "J. A. Hackett, J. R. Farish, J. L. Pettigrew, W. S. Webb, L. L. Brittain, H. E. Heighman, F. R. Carliss, J. D. Stapleton, A. R. Granberry, W. H. Haley, H. S. Taylor, G. W. Mimms, and T. J. Walne Secretary."

As an evidence of how the work has grown this Board now has under its supervision Sunday School, B. Y. P. U., W. M. U., Laymen's Work, Enlistment, Associational Work, Educational Work, Church Work, Extension, Publications, Foreign Missions, and Home Missions. Their total disbursements last year were \$565,068.68. State Board Secretaries have been T. J. Walne, Lewis Ball, J. B. Gambrell, J. T. Christian, A. V. Rowe, J. B. Lawrence, and R. B. Gunter

Christian Education

Christian Education has been recognized from the first by the Convention as of prime importance.

At its second session, 1838, measures were suggested to secure the permanent establishment of Judson Institute, located at Center Ridge about 10 miles from Clinton and two years afterward it was formally located at Middleton, Carroll County.

The session of 1850 was notable for the acceptance of the tender of Mississippi College and the resolution to take Mississippi Female College, at Hernando, under denominational patronage appointing trustees to visit it and advise with its management as it later did with Central Female College at Clinton.

For years the daughters of the denomination received their training at Clinton in the C. F. I. and when in 1887 Mrs. Hillman was made President of the new organization, Woman's Missionary Union, she called her graduates from all over the state to its places of new activities, labor, and honor and well did they acquit themselves along with wonderful women who had received the same Christian education in other schools. However, for many years Mississippi College was the only school under the entire control of the Convention and it has been truly the object of its love and solicitude in the years of its struggles and triumphs. In 1871 when it was almost in its death struggle its President of Board of Trustees, Benj. Whitfield said: "It will cost our money, our labor and our prayers: but what enterprise for good can be sustained without cost? Do we regard it as no return that it shall educate yearly, without cost to them, fifty or more young ministers? Will these young men make no return when they go forth to their life work with their sancti-



REV. OWEN WILLIAMS  
Enlistment Missionary  
District 6

fied hearts and cultivated intellects to battle against foes of truth? Will these make no return when they shall combine their influence to spread abroad and maintain Baptist principles? Will it not be worth something to have under our control an Institution pervaded with the best influences in which to educate our sons though they are to engage in secular pursuits? Ask yourselves whether any other investment will make so glorious returns." Captain Ratliff, who for 66 years was an honored officer of the Convention and who was the successor of Mr. Whitfield as President of Board of Trustees, which office he held for 45 years, and long enough to see its accomplishments—said that in his boyhood the Baptists were called "Poor and Ignorant" but that our denominational schools and those that were Baptist schools though not owned by the Convention, had contributed a large share to bring to pass the refutation of the charges of ignorance.

At this same meeting 1871 the 35 young ministers in college presented a petition offering to devote the entire year without pay except actual expenses to assisting the Agent in the field to raise money to pay the mortgage that was about to be foreclosed. Their offer was accepted for the summer, but they were admonished not to stay out of school a single day for the purpose. Thus they proved, as many who have been beneficiaries of the College since, that Brother Whitfield was right in his expectations.

While Blue Mountain was taken over by the Convention as late as 1917, since it was founded in 1873 by Gen. M. P. Lowrey, for ten years president of the Convention, it has been truly a Baptist asset with no liability to the cause.

The Baptist Woman's College at Hattiesburg was accepted by the Convention in 1911 and in the 10 years of its life and growth has realized our fondest expectations.

Clarke College came to us in 1913 and while its struggles have in many ways duplicated those of the early days of Mississippi College, through its loyal friends and teach-

ers who have served it at a sacrifice it has survived and done a good work for the boys and girls of east Mississippi.

The writing of this article has been a pleasure, but it is a real sorrow that each department of the growing Convention cannot be given more attention; and that each of the hundreds of men who have given the Convention their very best, throughout the years, and made it the great power for good that it has become, cannot be mentioned by name and their deeds recorded. Space forbids. They are not forgotten, however. They continue to live in the consummation of their highest aspirations. In the words of Secretary A. V. Rowe, "The years have been full of event-making settings for history, bright and beautiful, somber and real. The cause for which we as a Convention stand has known no abatement of men or means for its onward march."

—May the next hundred years produce in our Baptist brotherhood as wise, devoted, consecrated and loyal men and women, and show as great results in proportion to their greater opportunities.

MARY RATLIFF,  
Raymond, Miss.

Madison Station

On the first of this year, we moved to the country to allow our oldest boy the privilege of trying his hand at farming—while we continued our church work, and held general oversight over his farming. Let me say with great emphasis, that one can't preach successfully and farm too! When he should be on the farm he is away, and when he is on the farm he should be with the people to whom he preaches. Then church work is done differently now to what it was in olden time. To make a long story short, we are happily located here at Madison Station, regularly in the work again. Come to see us.

Last night we noticed the number greatly increased at prayer meeting. This we took good-naturedly, knowing "a new broom sweeps clean", but to our surprise, and afterward joy, they went home with us, and what a "pounding" they did give us! My, the eats they did bring! The probability of foodstuff going up in price on account of the European war has no fears for us. I believe we can stand a drubbing of that kind as gracefully as any family in the state. We want them to come again.

While I'm having a say, let me say we were assisted at Bethesda, Hinds county, in a meeting by the ubiquitous Bryan Simmons. It's useless for me to say the preaching was well done. At the end of six days I baptized 14 happy converts and we received 1 by letter.

We are planning some study work here in the church for the men. The women have theirs already. They are always ahead of us men.

R. L. BUNYARD.



# The Old Preacher

— AND —

## 'The 75 Million Campaign

When the day's work of a minister is over, he should not suffer want for the necessities of life. If prematurely called home, his widow and children should not be cast out on the cold charity of the world. Some of the sweetest memories point back to the day of a never to be forgotten pastor. He was the friend of your childhood days. He led you to Christ. He stood by your side through some bett'ry shadow, and his tears fell with yours on the grave of your dead.

∴ NOW HE IS OLD ∴

?

IF HE ISN'T SICK, HE HAS REACHED THE  
AGE WHEN NO CHURCH WANTS HIM

?

*What will you do with him?*

The general financial depression is being tremendously felt everywhere. It threatens retrenchment in every direction.

We have not thought too much about missions and education, but certainly, far too little about the preacher in his old age. We are thinking too little about him now.

**DO NOT ALLOW THE CAMPAIGN FUND TO LAG. DO NOT COMPEL THOSE WHO HANDLE  
THE MONEY TO CUT THE STIPENDS OF THE OLD PREACHERS**

Unless the money first reaches their hands, it can never be employed to give aid and comfort to the old pastor, whose pulpit voice is forever stilled, and who is patiently waiting for his release and entrance upon higher things.

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During the past three years the College has put in five new buildings at a cost of nearly three quarter million dollars. Burt Hall, one of the new buildings, is the finest dormitory in the South. BAYLOR COLLEGE had last summer the largest enrollment of any college in the South outside of the state institutions. The College has large loan funds and special terms for girls of limited means. Special inducements are offered for girls outside of Texas. The winter term begins January 1.

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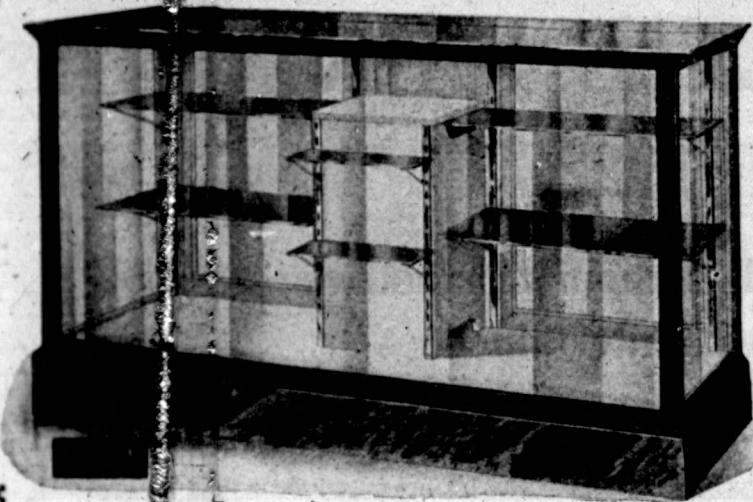
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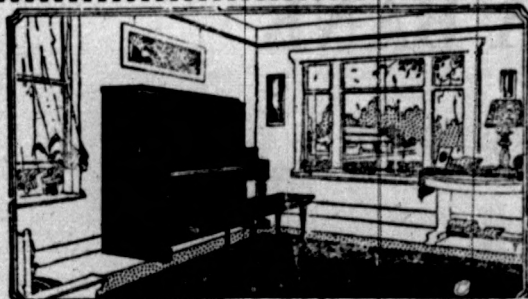
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